

SRI HARI-BHAKTI-SUDHOD AYA

(A part of Naradiya Purana)

BY

SRI DEVARSHI NĀRADA

Translated into English

BY

TRIDANDI SRI BHAKTI PRAJNAN YATI MAHARAJ

**SREE CHAITANYA MATH,
SREE MAYAPUR, Dt. Nadia, W. B.**

श्री श्री गुरु गौरांगो जयतः

SRI HARI-BHAKTI-SUDHODAYA

(A part of Naradiya Purana)

BY

SRI DEVARSHI NĀRADA

Translated into English

BY

TRIDANDI SRI BHAKTI PRAJNAN YATI MAHARAJ

SREE CHAITANYA MATH,
SREE MAYAPUR, Dt. Nadia, W. B.

Published by :

Sri B.P. Yati

Acharya & General Secretary

Mayapur Sri Chaitanya Math

Sree Mayapur

Dt. Nadia, W. B.

SECOND EDITION

SREE RASAPURNIMA

23RD. NOVEMBER 1999

(ALL RIGHTS RESERVED)

Price : ₹ 100 .00

Printed at

Santi Ram Dutta

Ma Shitala Composing Works

70, W. C. Banerjee Street

Calcutte-700 006

My Divine Master

Srimad Bhakti Vilas Tirtha

Goswami Maharaj

—YATI

1. The first step is to identify the problem or goal. This involves understanding the current situation and what needs to be achieved.

All Glory to Sri Guru & Gauranga

HARI-BHAKTI-SUDHODAYA

(A Part of Naradiya Purana)

PREFACE

This “Haribhakti Subhodaya:” book belongs to “Naradiya Purāna”. Nāradiya Purāna contains 25000 (twenty five thousand) shlokas. And this Haribhakti Sudhodaya having 1623 (One thousand six hundred and twenty three) shlokas and is in twenty chapters. But in the present edition (Bharampur edition of Bengali Era 1301 edited by Sri Ramanarayana Vidyaratna) we have got only 1418 shlokas instead of 1623.

This is a very favourite book for the devotees of the Supreme Lord Sri Vishnu-Krishna. The great Sri Sanātana Goswāmi has quoted number of shlokas from this book in his glorious book ‘Haribhakti Vilās’ and Sri Rupa Goswāmi in his immortal work ‘Sri Bhakti Rasāmrita Sindhu and Srila Krishnadas Kaviraj Goswami in his nectarine Chaitanya Charitāmrita.’ Sri Raghunandan Bhattāchārya made reference of this book in his collection of Smriti-treatise.

This book illustrates in detail the lives of Sri Dhruva, Sri Prahlāda and such others. Also it narrates about the glory of Tulasi and Ashvatha (Peepul tree). In nutshell this book vouchsafes the Prema-Bhakti to the delight of the loving devotees of the Supreme Godhead.

I tried in my humble way, to render it with my faltering English, therefore I do not know how far it would be possible for me to convey the original thought. I did it with the idea that I have got the chance to culture devotion to Godhead. If even a single soul is benefited by reading this, I shall consider myself blessed.

—B. P. Yati

All Glory to Sri Guru & Gauranga

HARI-BHAKTI-SUDHODAYA

(A Part of Naradiya Purana)

CHAPTER—I

First of all let me make my full self-surrender to Sri Krishna, the Supreme God-head, 'Who is clad in milk-white like cloth, Whose Complexion is Shyāma, like the impending rain-showering cloud, Who has four massive most beautiful Arms ; and having most bewitching and Grace-showering Countenance, He cuts asunder all the knots of the illusion. I surrender myself to Him and my panegyric to that Supreme God par excellence.

1

I make my full self-surrender to that Immortal Eternal Primeval Lord Sri Hari, Whose very remembrance makes oneself totally free from all inauspiciousness and the gloom of nescience.

2

That Primeval Lord Who is the Embodiment of eternal Truth and Who is the very Substratum of every existence, whether mundane or Transcendental and Who is the Efficient-cause of all causes, Who is one without a second yet makes His innumerable Descents, Who is the Creator of all beings, sentient and non-sentient whereas He Himself is never subject to any creation nor is sustained by any body else being Himself Self-some, over Whom time has got no sway, neither water can drench Him nor fire can consume Him ; we contemplate upon Him.

3

Ah, the devotees like humming bees being attracted by the fragrance of the Tulasis applied at His Lotus-Feet ever feel drunk in drinking deep the Nectar that flows from His Lotus Feet which although aspired after by the master Yogis, yet they never can have a taste of it, they being devoid of

an idea of devotion. They no doubt observe severe penance sustaining themselves on drinking water and inhaling air only yet they cannot get rid of cycle of transmigration of life. I make my obeisance to that glorious Lord Vishnu, the final Resort of all beings. 4

Sri Brahmā who was born from the Navel-lotus of Sri Vishnu, Sri Garuda, Sri Arjuna, Sri Shukadeva, Sri Prahlāda, Sri Bhishma, Sri Uddhava, glorious sage Vedavyāsa, Sri Akura, Sri Parāshra, Sri Dhruva and such other Parama-bhāgavatas, chosen devotees of the Supreme Godhead Sri Mukunda (Sri Krishna) who all sanctify the three worlds by their very presence, as it were, like the waters of the holy Tirthas, the Ganges etc. and who all are the very crest jewel ornaments of the worlds are the only physicians to cure the incurable worldly disease and who all are the bestowers of eternal peace, happiness and bliss like the moon who showers the calmness to the earth and the substance to the corns. Let me make my obeisance to such glorious devotees of the Supreme Godhead. 5

There is a most sacred forest-land named Sri Naimishāranya on the bank of the holy river Gomati. That holy land is the most reputed Tirtha for all the three worlds and in all the seasons it is saturated with the fragrance of sweet-scented variegated flowers and ever full of abounding delicious fruits of all kinds. 6

Those crest jewel devotees of the Supreme Godhead Sri Hari who are all endowed with all the auspicious divine Qualities wearing all the auspicious marks on their bodies and also suitably clothed commenced a Yajna in lieu of worshipping Sri Hari continuing for many many years. The trees at Naimishāranya are ever so blossomed with abounding fragrant flowers as it were, they are the gods of the heaven having bedecked themselves with all varieties of ornaments have come to receive the oblations of the Yajna. 7-8

The glorious sages lived there most happily along with their children, wives and cattle. The entire place was so divinely surcharged that it became the very place of Divine Bliss and the most glorious place for pilgrimage. 9

At this most sacred Naimishāranya Sri Shaunaka Muni, a crest jewel devotee of Sri Hari who was honoured as the preceptor of the sages, used to enlighten all by imparting Divine lesson of Hari-Bhakti. 10

As the sandalwood-paste when applied on the burns caused due to the fall of boiling oil pacifies the suffering, so too the Divine enlightenment that was bestowed by the glorious sage Sri Shaunaka made the recipients feel tranquil and full of Bliss having got rid of the suffering of worldly disease. 11

As in the Satya Yuga, Dharma remains at its ascent so also at Naimishāranya the Sanātana Dharma is ever flourishing by leaps and bounds. The entire place of Sri Naimishāranya is ever surcharged with Harisankirtana, therefore this place is ever free from the afflictions of Ādhyatmik, Ādhibhautik and Ādhidaivik viz, mental and physical sufferings, sufferings from other creatures, and sufferings caused due to the nature's fury. 12

Those who are dovetailed in the loving service of the Supreme Godhead Sri Hari their every offering, performance of sacrifices, dedication of oblations, muttering of sacred formulas or Mantras, eating, drinking, discoursing and everything else are dedicated to the loving service of Sri Hari, the Supreme.

Those untainted souls, having their sole motto to render their unalloyed service to Sri Hari sustain their lives by honouring Mahāprasādam that too taking that much which

is most essentially needed. They first offer the eatables to Sri Hari and thereafter honour the remnants just to live for Hari-Bhajan. 14

Those who inhabit Sri Naimishāranya although they are masters of all branches of Sāstric knowledge, yet apparently they act as if they are ignorant of other rites of the rituals because they want to devote themselves solely to Hari Bhajan only. 15

They never cherish any enmity against any one. They are so noble and their spiritual wealth is so surmounting, as it were, they are like the glorious Sumeru Mount. They never find fault with others. 16

They ever feel it their crowing honour to place on their heads the Tulasi from the Lotus Feet of Sri Hari, the Supreme to beseech the Lotus Feet of Vishnu is their very garments, to listen to the Exploits of Sri Hari is the pendants of their ears and to fold their palms in panegyrical hymns to Him is the armlets of their hands. 17

They ever invoke the Lord chanting of 'Oh Govinda, O Krishna ! And the red-sandal-wood-paste, as it were, the Pollen of the Lotus Feet of Sri Krishna was the precious gem of their finger-ring. 18

Day in and day out they ever keep themselves engaged in Hari-sankirtana. The sky ever shines with enchanting phenomenon over their heads. The entire field is enshrined with divine atmosphere conducive to enliven the devotees with Hari-Bhajan. 19

People who all live there, never pray for eradication of the common foes of all beings but they quietly got rid of them viz, lust, anger, etc., the six worst enemies of the heart. 20

Once upon a time Divine sage Sri Narada with a view to having association with the most venerable devotees of spiritual gems went to Sri Naimisharanya. 21

At his very approach to Sri Naimisharanya the glorious sage felt delighted to see the glorious sacred river Gomati whose water has become more powerful to sanctify the world due to the ablutions taken in its waters thrice daily by the glorious devotees of the Supreme God who without fail, perform their daily spiritual rites by contemplating upon the Supreme Godhead. 22

Hundreds and thousands of waves as it were, dancing over her bed resonating a murmuring sound that represents as if she were invoking blessings upon those devotees who after their ablutions on her bed are absorbed in their prayers with folded palms. 23

The glorious sage Nārada felt delighted at this very sight of the holy river Gomati, and forthwith commenced singing Sri Hari-sankirtana playing on his Vina and gradually entered into Naimishāraṇya. 24

Ah! the trees blossomed with sweet-scented flowers having got the honey-drunken bees maddently moving about, got its, petals loosened so as to fall on Sri Nārada, as it were, thereby the trees paid their homage in welcoming the rishi. Oh, ho how fortunate indeed, are even the non-sentient beings of the place! 25

Soon the inhabitants of Sri Naimisharanya could notice the glorious divine sage Nārada who was shining like the pleasing moon of the autumnal night and whose spiritual glow was visible in his very person, they hurriedly ran to him and most heartily received him with great ovation. 26

Those sages of the place welcoming the Divine sage: said "Ah, when fortune smiles upon one by dint of All-merciful Lord the rarest most precious wealth unexpectedly comes within one's fold. So by the providence your Divine Grace condescended to make thy advent here at Sri Naimishāranya. 27

The wise rightly have behested that to live long is just for enlightening the soul with observing auspicious events. Ah, what a glorious feast we enjoy today by having the most auspicious Darshan of the crest jewel devotee, your Divine Grace. 28

O Divine Master, today we realise that the spiritual rites that we sincerely observed have washed off our sins, otherwise how we could be given this rare chance to meet your Divine Grace, the very embodiment of all-auspiciousness! 29

As a poor labourer cannot get rid of the poverty by his hard labour but providentially may get most valuable treasure, likewise although we with great labour were observing the spiritual rites for acquiring spiritual virtue but by dint of providence we are abundantly enriched having amidst us your Divine Grace, the repository of all Divine auspiciousness. 30

O divine master, we fervently pray that your divine grace, a crest jewel devotee of Sri Hari may graciously condescend to make us drink through the cup of our ears the Nectar poured from thy holy lips in extolling the Exploits of Sri Hari even for a day. 31

The holy feet-washing water of yours destroys all inauspiciousness, therefore let us have the chance to sprinkle that all-sanctifying water at our hermitages and thereby get

them free from all obstacles that stand against the observance of our spiritual rites. 32

The fruits from the forest trees and the pure fresh water of the Gomati river both are provided by the nature without any labour, we with fervent devotion offer to you and feel ourselves blessed. 33

The highly spiritually enlightened Sri Shaunaka muni is our spiritual preceptor. He will certainly feel most delighted to meet your divine self : therefore we pray kindly pay a visit to his hermitage. 34

Thus while those noble Brahmanas (devotees) with their folded palms supplicated to the divine sage Sri Nārada, who ever delighted the Vaishnavas gladly complied with their request. 35

Soon accompanied by those noble souls Sri Nārada, rishi proceeded towards the hermitage of Sri Shaunaka muni which was enshrined with divine atmosphere and natural beauty. 36

Sri Nārada, a crest jewel devotee of Sri Hari knew pretty well how he should be compassionate to the supplicants, particularly his very life was for the fulfilment of God's mission. Indeed, his advent at the particular place is by the dint of Providence. 37

As he moved he could have the sight of many temples and he paid due obeisance to the Deities. He felt much delighted to meet the holy Brahmanas who were like the moving God-incarnates. Being fascinated by the charm and divine atmosphere of the hermitages that he could see while he was passing through, he extolled their glory. Finally he reached the hermitage of Sri Shaunaka muni which was a place of assemblage for the sages. 38-39

Just after the completion of the worship of Lord Vishnu the glorious Shaunaka muni was discoursing on the Divine Exploits of the Supreme Lord Sri Hari in the assemblage of the enlightened souls. 40

Among the sages assembled there, some were melodiously singing extolling the Pastimes of the Lord, some others were dancing in ecstasy ! others who saw the glorious rishi (Nārada) coming, clapped their hands with great exclamation. 41

The loud and melodious songs in extolling the Divine Leela of the Lord created such an enchantment that everyone present there felt Divine Bliss in ecstatic rapture. 42

Though Sri Shaunaka muni was immersed in ecstasy but through his intuitive wisdom soon could know the presence of the glorious rishi Nārada at his hermitage, at once he ran taking with him the materials of worship to receive the glorious rishi duly. 43

Sri Shaunaka muni on approaching Sri Nārada who appeared as the very personification of Hari-bhakti treasure, and the store of spiritual wisdom fell in prostration before him. 44

The glorious sage Nārada at once lifted him by his hands and most affectionately folded him into his bosom at which Sri Shaunaka felt himself inundated into the blissful ocean. 45

Sri Shaunaka muni made the glorious rishi Nārada seated on a comfortable seat and after most venerably offering Arghya to him pleasantly enquired all about his welfare. 46

He said, Bho! revered muni, kindly order me, what I can do for you; nay, your holy presence made my hermitage abundantly enriched because the exalted devotees of Sri Hari like your holiness are the very treasure of all the spiritual wealth. 47

The exalted devotees of Sri Hari although never hunted by any unfulfilled desire yet out of their compassion for showering their grace they graciously accept the humble offerings of the deserving souls. Therefore I shall feel myself supremely blessed if I may be commanded to render some service to your honour. 48

Hearing these pleasing words of Sri Shaunaka muni the divine sage Nārada delightfully spoke : 'O muni, your supplication itself is the proof of your noble heart and your humbleness is of no-wonder because that is the very characteristic of a true Vaishnava. Nay, you are the very repository of such divine characteristics of humbleness. Such gems of divine auspiciousness how can be found elsewhere except in the honourable devotees of Sri Hari like you ? 49

Who-so-ever meets you becomes purified from sins and enshrined with devotion to God Sri Hari. Therefore my purpose of visiting this sacred Tirtha is abundantly rewarded at the very union with you. Thou art verily the treasure of the earth; thou art the personification of Hari-bhakti. My single mission of visiting this sacred Tirtha is aimed at having your association. 50

You are really fortunate, indeed, as you are enlivening these noble ones with nectar-pouring Discourses on Hari-bhakti. One who enlightens the people of the world who all are suffering from the triple affliction of worldly diseases by pouring into their ears the nectarine Harikatha is the real progenitor and indeed he is crowned with success. 51

Thus Sri Nārada conversed with Sri Shaunaka and other Brahmanas present there, who worshipped Sri Nārada duly. The glorious rishi Nārada spent a whole day associating himself with those holy ones at that hermitage of Sri-Shsunaka muni. 52

The day was a day of festival in which feast was to drink through the cup of ears the nectar that was poured by the glorious rishi. The Brahmanas present there as they were thirsty and greedy for Hari Katha-rasa asked him. 53

They said, O divine master, no doubt this world is full of sufferings, sins and impurities, yet there is a crowning wealth that is the holy association with the crest jewel devotees of Sri Hari which makes one's life blissful, fruitful and successful. Today by having association with your holiness the cups of our lives have become so full that even the aspiration of attaining Mukti (liberation) has become faded. 54

The untinted sun shines and moves in its direction for the benefit of the inhabitants of the earth, therefore sun is known as the friend to all. But the exalted souls like you roam about for the spiritual welfare of the universe. The sun dispels the darkness of the outer-world whereas the exalted devotees of Sri Hari dispel the inner darkness viz, the nescience from the hearts of the people and make oneself totally free from worldly hallucination. 55

(Out of humility they said) Our heart is ever burnt by the scorching fire of lust, anger, greed, infatuation, temptation and thirst; therefore kindly extinguish the burning fire of our heart by showering the rains in the shape of discoursing on the Transcendental Nectarine Pastimes of the Supreme Lord Sri Hari and thereby let us feel the state of complacency and bliss. 56

Sri Nārada who as it were, bedecked himself with the necklace of Sri Hari Sankirtana, who has sonorous voice and ever engaged in singing the Glory of Sri Hari and who is a swan resorting in the crystal clear water of the Mandakini representing the ecstatic resonance of the Transcendental Pastimes of Sri Krishna, the Supreme par-excellence and who like the drunken bee ever intoxicatedly drinks deep the Nectar that flows from the Lotus Feet of Sri Krishna felt extremely delighted at the supplication of the munis of Sri Naimishā-ranya. 57

CHAPTER—II

Sri Nārada, a crest jewel devotee of Sri Hari, thus being supplicated by Sri Shaunaka muni and others for delivering religious Discourse on the Transcendental Exploits of Sri Hari congratulated them and with a gala heart began to narrate. 1

Sri Nārada said : So long as the darkness of the night prevails, there will be no sunshine ; on the contrary, when dawn approaches the sun shines despending the entire darkness, so too, it presupposes that you all have become unstinted, totally free from sins and sinful propensities. Therefore you naturally imbibe such a great intensity to quench your spiritual thirst by drinking through the cup of the ears the Nectarine Harikatha. Without having totally destroyed the quagmire of māyā how can there be such intensity for listening to Harikathā ? 2

You all are most fortunate indeed. Today I also feel myself blessed by having your association. Now I feel it my proud privilege to narrate about the Divine Exploits of Sri Hari Which delights the hearts of the exalted devotees. You all may listen to me about the nectar-pouring Transcendental Pastimes of Sri Hari, the Supreme, while I expound HARI-BHAKTISUDHODAYA. 3-4

Long long ago I listened to Maharshi Kapila (God incarnate vide Bh.Sk. 11) all about the mystic Lore of the Vedas which later on became to be known as Nāradiya Purāṇa. To-day I shall give you the quintessence of that Treatise. 5

In different literatures, Purāṇas, Itihāsas and Epics many subjects are dealt with, but at the assemblage of the exalted souls the topic relating to the Transcendental Exploits of Sri Hari is only welcomed. 6

So the discourse on the Divine Pastimes of Sri Hari is nectar-pouring to you all on the contrary, how can such Nectarine Hari-Kirtana be relished by those who all are steeped in sinful indulgence and are atheists? Because such polluted souls are ever fond of delighting in gossips only. 7

As rains shower in all places without any discrimination, so too, the devotees may out of compassion shower their blessings in the way of nectar-pouring religious discourses to one and all but those whose hearts are polluted by the quagmire of māyā cannot welcome it as they neither can relish the nectartine taste nor do they know its pricelessness, as it were, uncivilized Jaina monks do remain naked even though clothes are provided to them. 8

Although rains shower on the rocky and barren lands but never it become useful for habitation, accordingly men steeped in sin although may listen to divinely potentialised Harikatha from the lips of holy ones yet it does not act upon them to create virtue in them whereas the swan-like exalted souls who gather the essence only feel delighted in listening to the discourses on the Exploits of Sri Hari from the holy lips of the single-minded devotees. How can the waters of the well get any high tide at the rise of the full-moon whereas the ocean naturally gets turbulent high-tide on full-moon night, so also are those rivers who are connected with the sea. 9-10

The treatise or tropic that deals with the Transcendental Pastimes of Sri Krishna, the Supreme Par-excellence does not lack in rhetoric as when sun shines does the sky lack in its illumination without the stars ? The hymns composed by the mystic devotees extolling the Pastimes of the Exalted Lord Sri Krishna may have some grammatical defects yet it delights the exalted souls and they most honourably welcome it as the shell-fish is laboriously collected because it contains the gem-stone. 11-12

Such a mystic devotee due to ecstatic rapture may utter incomplete stanzas of hymns, but that is not at all a defect to be counted on the contrary, as he himself is drowned in the Ocean of Bliss, and steals the Hearts of God Himself, nay, thereby he delivers up the people from the worldly ocean, so his such downpour extinguishes the forest-fire of the worldliness and sheds the calmness. 13

As the husks of the paddy-plant do not serve the real purpose, likewise the compositions perfect in rhetoric, sweet to listen and enriched in other respects but devoid of glorification of Sri Hari's Pastimes, to speak the truth, cannot actually serve any real purpose to the human achievement. 14

As the ruby is the most shining gem, rhetoric is the richness of the poetry and the tranquility, contentment and solemnity are the qualities of a learned one, so also the compositions, that extol the Transcendental Pastimes of Sri Hari (Sri Krishna) are worthy expositions of the man of wisdom. 15

Therefore before the commencement of my discourse let me first of all salute Sri Nārāyaṇa, the Lord of Lakshmi Who alone is the Bestower of all boons. I shall be narrating the glorious stories and characters of exalted souls who are all

the bees drinking deep the Nectar of the Lotus Feet of the Supreme Godhead and those anecdotes are conducive to endow oneself (who hears) with the Prema Bhakti. 16

The performance of the Yajnas and other religious rites do not yield its fruits so long as at its conclusion the performer does not take recourse to the chanting of Harinama. It is Sri Hari Who alone is the Bestower of the fruits of the Yajna and none else. May that Supreme Godhead bestow us eloquency in discoursing about His Divine Excellency.

17

The mystic bards, as it were, like bees ever hover round the Lotus Feet of that great God with humming, 'O unborn, O Wish-yielding-Tree' May that great God Sri Hari be gracious unto us. 18

The bards in ecstasy flooding their breasts melodiously sing the nectar-pouring songs about that glorious great God nay, those songs when heard, one gets rid of all inauspiciousness and sinful propensities as the Names of God are the source of all Divine Potencies—may that great God be gracious unto us. 19

Nay, even Brahmā with offering the sacred water of the Ganges which has streamed from Sri Hari's Lotus Feet carrying His Grace, and making Vedic panegyrics could not realise His unfathomable Auspiciousness ; therefore naturally my mind is tempted to sing His Divine Pastimes. May my chanting of His Divine Glory be solely for His delight. 20

The murmuring resonance of the holy Ganges that flows from the Lotus Feet of the Exalted Lord Sri Hari representing the discourse on the Exploits of Sri Hari that makes a mystic devotee to feel as it were, the beaming moon-light on the blossoming lily-like love-poignant heart swelling ocean of Bliss. Nay when the moon decreases during the period

of darkened fortnight, so the beaming light of the phenomenal moon is not the moon that unfolds the lily bringing swelling flood of Bliss in the blossoming heart of youthful Bride to the gratification of Madhu-ripu (Sri Krishna)? As love-in-union and love-in-separation—for both the cases, the Love-poignant lily-like Bosoms of Vraja-Gopis are ever swelling like ocean of Bliss. Therefore let me be drenched in that showers of Bliss. 21

The holy Ganges that flows from the Lotus Feet of Sri Hari when pass through the snowbelt mountain joins she looks like untinted heart enriched with all spiritual wealth but the stream when flows downwards her water becomes black as if polluted due to the wash of sins left by those men steeped in nescience; but a mystic devotee realises that the very water of the holy Ganges characterises the Vaidhi and Rāgānugā-Bhakti to Godhead. The Vaidhi, conventional devotion appears as pure as snow-white bed of the holy Ganges, but the turbulently poignant love of Vraja Gopis which brings the flood of ocean of Bliss crossing the shore of all conventions of socio-religions it apparently may appear like the dark-water of the downstream of the Ganges. So let us pray that we may not thus misconstrue the rustic love of Vraja-Gopis by anthropomorphising our conventional presuppositions. Let God endow us with the intuitive wisdom so that we may ever be free from hallucination. 22

The very sight of the moon-like Bliss-showering Face of that glorious God inundates the heart of a devotee in the ocean of Bliss; and the Lord Whose Sudarshana Discus like the rising sun makes the devotee's face beaming with Nectarine Bliss and One Who ever moves like conch-shell and sports like a swan in the lake-like unstinted Love-poignant Bosom of the mystic devotees—I beseech Him, for let He augment me with steadfast devotion to Him. 23

Next, the crest-jewel Paramabhāgavata Sri Nārada muni paying his obeisance to the Lotus Feet of Sri Hari Who is the Redeemer of the horrible incurable worldly disease began to narrate in an ecstatic rapture all about the Transcendental Glories of Sri Hari that are the very invaluable hidden gems in the bed of the fathomless ocean of Vedic-lore. 24

CHAPTER—III

Sri Nārada said : O enlightened Brāhmanas, the Lord Who is Ananta viz Whose Divine Exploits are endless, Infinite and Who is Aprameya viz. inconceivable yet as He makes Himself conceivable out of His Own prerogative therefore I shall be narrating as per my intuitive wisdom all about His All-Auspicious Glories. Kindly listen to Them. 1

Those who are desirous to cross over the worldly ocean for them, the only means is to surrender themselves at the Lotus Feet of Lord Sri Nārāyana (of four Arms), the Supreme Who for the deliverance of the aspirants, stretches His thousand Hands in all directions and thereby giving protection to them. 2

One who takes recourse to the path of worshipping Abstract Brahman, Who is considered formless and attributeless cannot attain the final beatitude in life as he is met with many unsurpassing obstacles and endless misfortunes. This six enemies of the heart viz. lust, anger, infatuation etc are unsurmountable. So there is no other means to eradicate them from the heart than to take recourse to the path of devotion to the Supreme Godhead Who is endowed with All-Auspicious Transcendental Attributes and *Sai-Chit-Ananda Vighraha*—Blissfull Ever-existing Beautiful Form. 3

As the fish dwelling at the deepest bottom of a lake can easily escape from the clutch of the fisherman so also when one surrenders oneself to Sri Nārāyana one easily gets rid of those formidable enemies viz. lust, anger, infatuation etc. 4

Whether one dwells in home or hearth or in the mountain cave these formidable enemies ever go with him. It is Sri Nārāyaṇa, Wielder of Sudarshana Discus alone brings total destruction of those formidable enemies and delivers up from hellish worldliness those who have surrendered themselves at His Lotus Feet. Therefore He alone is the Refuge to be sought for.

When one drinks deep through the cup of ears the Nectar that flows from the holy lips of Parama-bhāgavata devotee in the shape of discoursing on the Transcendental Exploits of Sri Hari and thereby gets spiritual perturbations such as horripilations that itself is the weapon to cut asunder the knots of the heart's entanglement and at whose heart Sri Krishna, the Supreme par-excellence stationed with Sharanga-bow in Hand giving protection to him, then for such a person what mischief the enemies like lust etc. can do? 6

When one earnestly aspires after the attainment of final beatitude in life for him only the means is to take recourse to the surest path of devotion to Sri Hari otherwise if he takes recourse to other course he will be toppled down to the lowest bottom of the ladder, since other devices remain beset with hundred and one calamities and the ship of the life will be topsyturveyed in the bed of high sea of hallucination. 7

The Kāya-mana-vākya: body, mind and speech ever indulge in activities incurring sins. Therefore so long one does not engage all these three in the service of the Supreme God-head with loving devotion how can he get rid of the ocean of life of transmigration? 8

One who has not inculcated devotional aptitude in his heart for God, how the Vedas including all other numerous literatures can help him to rescue himself from the ocean of life of transmigration? 9

The plants without any yielding, the house-wife without any issue, the well without any water—as to maintain them is nothing but in-vain so too the learning of the literature that does not expound the devotion to God is nothing but unwholesome burden. 10

As a body wherefrom the life is extinct yet is decorated with flower wreaths and ornaments just to show mere honour but it does not rest anymore so too one's high pedigree, learnings of the literatures, the muttering sacred formulae and penance etc—all are mere waste or in vain if he is devoid of devotion to Sri Hari. 11

Even a man born in a very very low family, say, born as a chandāla, untouchable and reproachable but if luckily is endowed with the steadfast devotion to Sri Hari and thereby the file of devotion naturally totally washes off his impudences in concern with his birth in sinful womb, he becomes the very object of veneration by all men of good disposition, whereas although a man is born in a Brahmin family and highly learned in Vedic lore but devoid of an iota of devotion at the Lotus Feet of Sri Hari is indeed a person reproachable by all. 12

One who follows a path of unrighteousness all the learnings of the Vedic lore lead him to ruination because that man of perverse nature even knowing pretty well the impudency of the unrighteous acts indulges to it wanton uncared for God. 13

One who is totally ignorant of the shāstric injunctions if commits any sin yet the wise do not reproach him. As, when a blind man falls into a well one comes to his rescue so also one without knowing the Shāstric prohibitions if commits sinful acts the wise show their kindness by advising him for his rectification. 14

A man well-versed in Shāstric-lore yet when indulges in sinful acts he is condemned out and out by all. A man having his eyes broadly open if deliberately jumps into a well, people present there do not come to rescue him. 15

Therefore a man of wisdom, eradicating totally the malice from his heart should know the intrinsic meaning of the Shāstras and the fruit thereof should ultimately lead him to take recourse to the path of steadfast devotion to Sri Krishna, the Lord of Paramount Glory and only the Object of glorification by the exalted souls. 16

One by having ablution in all the holy streams, by giving enormous charities and by offering oblations into the sacred fire cannot attain the final beatitude in life whereas by worshipping Sri Vishnu, the very Repository of all the sacredness one easily can attain the summum bonum of life. 17

Sri Sukadeva, the glorious son of exalted Vyāsadeva, sitting on the bank of the holy Ganges amidst the assemblage of sages spoke thus to king Sri Parikshit. 18

King Sri Parikshit took a vow to observe fast unto death with his mind contemplating upon the Lotus Feet of Sri Krishna with undivided devotion. On hearing the news that in accordance with the curse impelled by the son of sage Shamik that due to the bite of serpent Takshaka death would meet the most glorious king Parikshit, a stead-fast devotee of exalted Lord Sri Krishna there came the most glorious and powerful spiritual rishis and sages to meet him. 19

When king Parikshit asked them to enlighten him in respect to the ontology of Divinity and how one can attain the summum bonum of life, but different sages as per their knowledge in literature and their experience in their Sādhana spoke inconsistently, thereby created 'a great confusion to come to any unbased conclusion. 20

Some of them tried to prove the supremacy of Sri Nārāyaṇa, some others of Mahādeva (Sri Shiva), some others of Sungod, still others of Time, still of nature, yet some others of karma or destiny and thus created a conglomerate state of confusion. 21

At this the blessed sage—king Parikshit felt himself very much perturbed in his resolve for attaining the final beatitude in life. So he breathed a deep sigh and kept silence. 22

Due to the accumulated spiritual merit of his devotional acts, by the Providence of God, just then there arrived the most exalted divine personality Sri Sukadeva, the blessed son of the glorious sage Sri Vyāsadeva, on his wandering, he was totally unconcerned with the world, an Avadhuta and *ātmārāmi* with his locks flung about his face, he was stark naked, dove-tailed in exclusive devotion to the Supreme Lord Sri Krishna—he appeared as it were, the moon from the ocean of wisdom and bliss. 23

He was looking indifferently, he was stark naked with his curly locks flung about his face. He was having a torn rag with its threads flung about as the garlands, whole body was full of dust and blades of grass, the dogs were barking behind seeing the stranger. 24

Seeing him with full of dust the children thought him as a mad person, they remained surrounding him. While he was walking he was trumbling as a fully drunken man. It was the fact that he was intoxicated in drinking deep the Nectar that flowed from his contemplated devotion to the Blissful Lord. At times he was having all the spiritual perturbations such as horripilations, laughing, toppling down or standing still as if without any motion of life so and so forth. 25

King Parikshit soon noticed that most glorious divine Personality, whose spiritual splendour could be perceived from the very effulgence that was effulgent from his body, hurriedly got up from his seat and along with those assembled sages most delightfully received him warmly with paying due honour. 26

King Parikshit fell in prostration at his feet and paid him most respectful homage. He was offered the Presiding seat of highest honour and duly worshipped. When the Paramabhagavata king Parikshit found Sri Sukadeva was sitting with serenity with his divine splendour he quietly approached him with folded palms and once again made his obeisance to him with bowed head, and with submissive words spoke to him. 27

O the exalted mystic devotee of God, what a glorious day today, how blessed am I, thyself, most worshippable Paramabhāgavata devotee of the Supreme God, out of thy own prerogative have most graciously condescended here to consecrate me. I have got least fear for my impending death from the bite by a serpent Takshaka but really I do extremely feel afraid for the most poisonous quagmire of māyā that makes the soul forgetful of God. So kindly induce me to solicit Thy grace for my final beatitude. 28

O the divine-grace-incarnate, kindly be gracious to enlighten me in respect to: Who is the Supreme God-head to be worshipped and meditated upon? What is the undisputed means to attain Him? And what I have to do in my life as the prime duty for attaining final beatitude? Kindly unreservedly and without any ambiguity narrate all about these at this Assembly to the hearing of all these sages. 29

Thus being solicited by the devout king Parikshit who was feeling non-complacent due to the inconsistency of the statements of the different sages, and also observing those

assembled munis were also intent to listen to him began to speak for their highest spiritual good. 30

He said : Sri Hari Who is the Repository of all Divine Auspicious Qualities when is supplicated by one, he attains all the fulfilments. Even the exalted munis who are well-versed in all the Shastric lore of the Vedas cannot easily realise Him but one who serves Him with steadfast devotion easily can conceive Him Who is the very Object to be known having been imbued by the wisdom of intrinsic meanings of the Vedic lessons although He is inconceivable. 31

Those who have taken recourse at the Lotus-Feet of the Supreme Godhead Sri Krishna—whether they cherish any desire or not, the Lord not only rewards them with the fulfilment of their desires but He readily bestows unto them the highest pursuit of their lives, the Transcendental Abode of peace, the summum bonum of life. 32

The Supreme God Sri Hari Who is the Bestower of highest good although bestows the desired boons to His supplicant but He Himself gradually takes them away because they stand as obstacles on his supplicant's path of attaining final beatitude and finally endows him with the fifth pursuit of life, the summum bonum of life but the aspirant does not know how He does so? 33

So Sri Hari is the real Friend and Dear and near One, He is the true Spiritual Benefactor therefore He is to be sought for and to be worshipped. The most Grocious Lord Sri Hari, even though His supplicant may not know what is the highest object to be prayed for, but He out of His Own prerogative bestows into him the highest pursuit in life. 34

It is that great God dwelling in the hearts of all beings. Brahmā to downwards thereby stimulates their senses to work. And also it is He Who superintending the gastric fire in the belly makes the food digested and assimilated. 35

Whether it is Brahmā who creates the universe or Shiva who destroys or Vishnu Who sustains the universe but know it certain that all of them are His Guna-Avatāras and superintended by Him and by His propelling through His triple gunas they act upon. 36

He in His Virāṭa-rūpa (cosmic Form) portraited the entire cosmic world and taking the Divine Form of Anantadeva ever dwelling in Milky-ocean holds up on one of His innumerable hoods this universe at the water of the Kshira-abdhi. And again He potentialising the herbs and plants for substituting food to the jivas, superintending rain, air, the moon with its illumines and the sun and thereby He makes the jivas sustained. 37

The illumining calmness of the moon, the radiance of the Sun, the sentience of the beings the prowess, the endurance, the longevity and the wealth—all these are substantiated by Sri Hari only. 38

Different philosophers as they consider, the Vedas, Brahmā, Shiva, Sun, Nature, Time, Karma, Destiny etc. are the causes of creating, sustaining and destroying different entities of substances but true to the fact, Vishnu alone is the Efficient-cause of creation, sustenance and destruction of everything of the universe. 39

As the words are constituted in assimilation of letters so everything of the universe whether sentient or non-sentient beings which were existing before or are existing now or will exist in future—nothing as such can have their separate independent existence without the substratum of the Supreme God Vishnu Who is one without a second. The entire world is existing in the cosmic Form of God as the thread warp and woof in a cloth. 40

From the very beginning of the creation God Vishnu incarnated as Fish, Boar and such innumerable variegated

Incarnations. This entire universe has come to its existence due to His propelling and superintending. Therefore a man of wisdom never can maintain any hatredness against any creature. 41

Therefore everything in the universe is His splendour. Nothing can exist without His enlivening. It is He Who dwelling in the hearts of all beings superintends them. Therefore, O dear king (Parikshit) learning this philosophy when one does accordingly his duties being subservient to God Vishnu one never can be subjected by the afflictions of the worldly disease. 42

O dear king, you have realised how horrible is this world. Now making your full self-surrender at the Lotus Feet of the exalted Supreme God Sri Krishna with your unflinching faith install Him at your unstinted heart. That Lord Sri Krishna is the Saviour of destitute and He is subjugated to His loving devotees. He is only the Paramount Person to be visualised in the unstinted heart in deep meditation, He is Sat-Chit Ānanda Vighraha : Akhila Rasāmrita Sindhu, He is the primordial Being and existing in and out of the universe, yet beyond the perception of the atheists. 43

The atheists being deluded by their materialistic perverse intellect argue that there is no substantiality to establish that there is God Whose superintending only makes the world existent. Dear Parikshit, so deluded are they that even the Transcendental Leela of God they misconstrue and indulge blasphemy in Him. 44

Therefore those whose hearts are tinted with the sinful propensities and those who are agnostics and also those who are distressed and drifting in the whirlpool of the worldly ocean let them speak whatever they like in respect to the Divinity where as you should devote yourself to the Supreme God Sri Vishnu Who enacts His Pastimes on this earth which

is His creation and although is invincible but becomes subjugated to His devotees. 45

The Lord Who shines with His weapons such as conch, discus, mace and lotus in Hands and Whose Effulgence of the Body surpasses the illumination of the full-moon and Who is the Repository of all Divine Auspiciousness and Who illumines with all Divine Splendours that glorious God Vishnu is to be meditated upon at the lotus-like unstinted heart. 46

Lord Vishnu Who for His fanciful Sports has manifested His variegated Incarnations therefore a man of intuitive wisdom meditates upon anyone of those All-Auspicious Incarnations of God in their unstinted hearts. Without installing that Exalted Lord Sri Vishnu in one's heart then and thereby contemplating upon Him how one can get rid of the worldly afflictions? 47

O dear king Parikshit, while one takes recourse to this path of meditation there may stand on his path many unsurpassing obstacles yet he should not diviate from his steadfast contemplation. Many mysterious occult powers also may come to his achievement but knowing them as the deceptions should be carefully shunted from the heart, he should maintain one-pointed endurance to meditate upon God. 48

At all conditions whether he meets ups and downs he should be maintaining a state of complacency and keep himself contemplated upon Sri Vishnu. In such a way when one gets steadfastness the Lord Vishnu totally eradicates from his heart the nescience, the very root-cause of all afflictions. 49

O dear king, finally the Yogi should perceive the Lord Vishnu as the Indwelling Monitor of all beings. And thus gradually realising the Transcendental Personality of God Vishnu his heart becomes flooded with perennial happiness and bliss being totally free from the nescience that brings all afflictions, sorrows and sufferings. 50

Therefore, now adandoning everything of your kingship feel tranquillity of your mind and making the mind fully composed contemplate upon that Transcendental God Vishnu-Krishna. This is very esoteric that is why so emphetically I say so repeatedly. Now I benedict you that your mind should have steadfast devotion to Sri Vishnu, the Eternal, All-Auspicious and the Almighty God. 51

CHAPTER—IV

Sri Nārada said: Although thus Sri Sukadeva enlightened the king Parikshit yet the king could not feel complacent observing this Sri Sukadeva out of his extreme kindness placed on the head of the king his graceful hand (palm) that works to dispel the quagmire of māyā as the sun disperses the darkness of the night.

By drinking through the cup of his ears the nectar-pouring discourses from the holy lips of the glorious Sukadeva, the king in no time got spiritual illumination of his heart being totally free from the quagmire of māyā, as at the very sun-rise the darkness of the night is dispersed and the earth is illumined. When God is pleased upon one, his fortune smiles upon him with all auspiciousness. 2

Being receipient of the unreserved grace of Sri Sukadeva, a Paramabhagavata devotee of the exalted Lord Sri Hari king Parikshit could visualise the most dazzling effulgent transcendental *divya-mangala-maya* *Srimurty* of the Supreme Godhead to Whose Effulgence the shining of the moon and sun, the glow of the fire and the dazzling beauty of the Ayaskanta gem are faded with their insignificancy. 3

Soon king Parikshit saw the Anandamaya Blissful Transcendental Supreme Divinity, he was overwhelmed with ecstatic rapture, his hairs stood to their ends and he got a great spiritual perturbation at which he began to tremble as it happens that when a pauper suddenly possesses inexhaustible treasure he out of joy gets ejaculation in his person and being emotionally stricken trumbles. 4

As the waves of the sea are not different from the sea at the same time are not fully identical with it accordingly the universe itself alongwith all its inhabitants are in the very cosmic form of Vishnu like the thread as warp and woof in a cloth. Lord Vishnu with His All-pervasiveness remains in and out all-through the universe. But perverted men do not know this. The universe cannot have its existence without the substratum of Vishnu. 5

Blessed king Parikshit soon realised that, that most Effulgent Transcendental Blissful Personality is none but the Supreme Godhead Sri Nārāyana, Lotus-Navelled Who is the Origin of Brahmā. He as His Guna-Avatāras creating Brahmā Vishnu and Shiva does through them are acts of the creation, preservation and destruction of the universe respectively and also time to time increates Himself with His most charming Divine Form and enacts His Divine Sports on the earth. 6

Ah, what a reward ! The king Parikshit had the most glorious and Blissful realisation of Sri Nārāyana, the God of all gods. Those who are endowed with intuitive wisdom and possessing the eye collyriumed with devotion before them He appears with His Transcendental Vighraha. He is only the Resot for people suffering from the affliction of the tranfmigratory life in the quagmire of māyā. He is extremely dear to His supplicant devotees. He is the Bestower of all boons and is the Punisher of wicked and Redeemer of the forlorn persons. 7

The blessed king Parikshit saw the most Effulgent God shining in his unstinted heart, as it were, the most precious gem within his reach. He contemplated upon and realised that, that was the greatest reward he was bestowed which most secretly is preserved by the crest jewel Munis in the core of their unstinted heart. So the king once again closed his eyes in deep meditation upon Him. 8

Ah, as the child plays with dust unintentionally so also Blissfull Lord Sri Nārāyana creates, preserves and destroys this universe as His fanciful sports. 9

In the gross naked eye the salt dissolved into the water loses its identity but, through scientific knowledge we come to know that the salt does not lose its characteristic feature (when we evaporate the water, salt remains as it is) so too this Phenomanal world remains within the Virāta-Purusha as the thread warp and woof in the cloth. 10

Those who are gross agnostics, argumentative by nature and devoid of any philosophical knowledge how can they have any understanding about the Divinity? It is only by the unreserved grace of the exalted paramabhāgavata devotees of the Supreme God Sri Hari and with the steadfast and uninterrupted devotion an unstinted soul can realise the Supreme Divinity. 11

Ah, one who through his mere empirical knowledge pollutes his heart by vain argumentative notions is indeed most unfortunate because such an atheist does not believe in God. The Lord Who has created this world with its variegatedness and Who is the Propeller of the universe through His illusive māya deprives such atheists from the realisation of the Spiritual Truth. 12

One who has entered into dense forest how he could find the royal Road leading to the city, so also one who is steeped in gross materialistic enjoyment fallen into the dry well of illusive Samsār and although unsuccessful in his attempts to gain happiness in life, how such man deluded by māyā, the external potency of God can take recourse to Blissful Lotus Feet of the Supreme God Vishnu Who is the Refuge of the exalted devotees of God only. 13

As a man drinks the pure water of a coconut and also its substance but leaves its shell so also a man of intuitive wisdom accepts the essential products of the earth with the spirit of

dedicating service to God Nārāyana of four Arms Who is the Be-all and End-all of life and keeps no attachment to anything else. 14

If a cattle moving on the bank of the Ganges feeling thirsty drinks dirty water from a nearby hole likewise a man thirst of happiness becomes engrossed in enjoying ephemeral worldly pleasures although having got this human birth which is given the chance to enjoy the perennial Bliss by culturing devotion to God. Alas! he is undone and indeed to be pitied upon. 15

What is the use for me to ponder over whether people have taken recourse to God Nārāyana or not but I lament for those days of my life which are wasted in my working for ephemeral worldly pleasures and without an iota of devotion to Godhead. 16

The exalted devotees of God who are imbued with intuitive Wisdom and thereby expert in the ontology of Divinity keeping no attachment with the objects of the material world worship the Supreme Godhead with steadfast devotion. Alas, so long I although toasted in the fire of the worldly afflictions have not taken recourse to that most Benevolent God Vishnu Who readily bestows the fulfillment of all desires. 17

It will not yield anything if I merely lament for my last misfortune, better from now itself giving up all the attachments for the ephemeral worldly pleasures let me take recourse to the path of devotion to God Vishnu and when I would be able to please Him He will graciously appear before me and that will be the paramount gain in my life. 18

I am suffering from the triple affliction of *Ādhyatmika* (mental and bodily sufferings), *Ādhibhautika* (troubles from other creatures) and *Ādhidaivika* (sufferings due to natural calamities), when house is burnt one runs for water to extinguish the fire, so to get rid of these sufferings and to gain

perennial happiness, without any loss of time let me contemplate upon God Sri Hari. 19

Sri Nārada said, while the blessed king Parikshit thus perpetuating what a glory he could have the visualisation of the most Effulgent Transcendental God just present before him that he could have through his broad open love-collyriumed eyes. And with a great ejaculation shouted, O Gurudeva, and repeatedly said, how blessed am I ; and fell in prostration before him time and again. 20

Next having received the benedictions from the Guru (Sri Sukadeva) and all the sages present there that most blessed king Parikshit installing Premordial Lord Vishnu in his unstinted heart with all the spiritual perturbations in his person and before the eyes of the assembled sages his soul ascended to the highest Abode of Bliss. 21

It was his body which was remaining there and the serpent Takshaka destroyed his body unto ashes by his poisonous bite to the fulfilment of Brāhmin's curse which is to be considered as an act done by a friend. Now all the sages who all noticed this Parikshit's wonderful achievement of Abode of Eternal Bliss they extolled the marvellous glory of Sri Parikshit and gradually departed for their respective hermitages. 22

O the sages, the blessed king Parikshit thus being enlightened by the spiritual discourses got his steadfast devotion to God Sri Hari and in no time attained the final beatitude viz. Summum bonum of life. When Bhagavān Sri Hari is pleased in no time the supplicant gets all his knots of worldly bondage cut asunder and he attains the eternal Abode of Bliss. 23

O the holy Brāhmanas, in ancient time Sri Vishnu Himself said to Brahmā that although everyone has to reap the fruits of his karma and endlessly go on cycling the life of transmigration but the steadfast devotion to Me cuts asunder all the knots

of this worldly bondage and finally getting rid of the life of transmigration one attains My Feet, the Eternal Abode of Bliss.

O the exalted sages, one who repeatedly listens to this episode of Sri Sukadeva and Parikshit (who was protected by Vishnu while he was in the womb of his mother from the Asshvatama's Brahma missile) indeed in no time not only gets rid of sins but his unstinted heart will be enshrined with the installation of Him (Sri Hari) which is the highest pursuit of human life.

25

CHAPTER—V

Sri Nārada said : O Brāhmanas, in ancient time Bhagavān Sri Nārāyana what spoke to my father Brahmā about the significance of the actions, I shall be narrating to you all about those and as per your respective merit of devotion you may act accordingly. When the time came for the dissolution of the universe Lord Sri Vishnu in His Guna-Avatāra as Shiva brought the Dissolution of the entire universe along with its all the creations, and when nothing else remained except Himself Who as a Child lying on the water of Kārana-ocean slept taking the service of Yogamāyā, His Own Essential Eternal Potency.

1, 2

When the entire universe is in dissolution the substance of it as mahattatva in its equilibrium state remains within the jurisdiction of Kārana-abdhi-shāyī Vishnu. At that time God Vishnu, the Creator of the universe alone shines forth with all His Divine Effulgence and Splendour lying on that Kārana-ocean.

3

As the crimson colour of the setting sun when falls on the snow-belted mountain or crystal-rock it becomes dazzling brilliantly so Lord Vishnu while lying on the snow-white coil of Anantadeva the crimson colour of the gems of the hoods of Sri Anantadeva falls on the Effulgence of the Lord's Body and that marvellously shines forth with dazzling beauty.

4

Now when time passed and the time of creation of the universe comes about, a lotus with its long stalk comes out from the Lotus-Navel of Kārana-abdhi-sāhyi Vishnu. In that lotus Brahmā, the progenitor of the world-tree gets his birth. 5

That Brahmā although just born but appeared so beautiful as the effulgence of thousands of rising suns. The effulgence of his very person dispersed the darkness that generally prevails during the period of dissolution but he could find nothing else. 6

Now Lord Vishnu prompted him within his heart when Brahmā felt the urge for creating the universe. Therefore stimulating his rajoguna, through his four-fold mind he pondered over. :— 7

I shall be filling up the entire space with the creation and I shall be worshipped as the grandsire of all beings. What process should I take for creation ? How should I act upon ? Who shall be assisting me ? Who will guide me properly ? And what help can I expect in this regards ? How may I know Him Who is lying beyond my reach in the Deluged water and from Whose Lotus-Navel this lotus has come giving birth to me ? He is my Creator but know not whether He has got any creator or He is the Origin of all origins ? What I know that He is in deep sleep. Should I wake Him up ? When He is peacefully sleeping on the coil of the most effulgent Anantanāga if I wake him up now He may be displeased ? 8—11

When Sri Brahmā became afraid to wake up Sri Vishnu there arose in his mind intuitive wisdom, then he began to make panegyrical hymns to Him. 12

Sri Brahmā said : O God, O Prabhu, O my Lord of Anantashayanam. I pay my obeisance to Thee. When Your Yogamāyā as an eternal Time-spirit keeps Thyself ever conscious and sportive with Thy Transcendental Leelā then how it is that Thou art lying in Yoganidrā. 13

O God, by dint of Thy Yogamāyā Thou remainst inconceivable as the Indwelling Monitor of every being yet the men of intuitive wisdom perceive Thyself with Thy most effulgent Transcendental Form.

O God, Thou art the Seed, Efficient Cause of the universal tree. Thou art the water that sustains it and Thou art the axe to destroy it. 15

O God of the universe, when Thou openest Thy Eyes through Thy Glances upon Mahattatva the creation of the universe takes place. Again when Thou clothest Thy Eyes there comes the dissolution of the universe. Ah, in every-winkling of Thy Eye creation as well as destruction of the universe take place. 16

O God, Thou art the Creator of the universe and Thou dwellest with Thy Divine Effulgence as Indwelling Monitor in every being. Thou ever remainst resorting with Thy Own Bliss. Thou art the Ocean of Bliss. O Kārānābdhishāyi Vishnu, Thou art the Cause of all causes, Thou art the Creator, Sustainer, and Destroyer of the universe. I pay my obeisance to Thee. 37

Thou art ever protect Thy supplicants. Thou art only the Refuge for the self-surrendered souls and none else. Thou art the Lord of all lords, I surrender myself unto Thee as Thou art the Efficient Cause of all the souls of their existence. O Lord, Thou art the Supreme Divine Preceptor of all preceptors—I pay my homage unto Thee. 18

O Lord, Thou art the very Enlivener of all living beings, Thou art the Bestower of vision to the eyes of beings, I pay my obeisance to Thee. Thou art the Bestower of audibility to the ears of beings and the very Prompter of the souls—so I pay my obeisance to Thee. 19

By Thy command Thy Time-Potency revolving as days and months and then years, Thou makest the luminaries shine forth...Thou art the only worshippable God of all the gods. 20

The knowers of Truth say Thou art the Substratum of the Vedas as they reveal themselves from Thy very Breathings, and manifestes Thyself as Shabda-Brahma. Thou art the Primeval Lord. I pay may obeisance to Thee. 21

O Lord, now this is the time for Thy rising up from the bed of the Anantadeva. Kindly give up Thy Yoganidrā. The beings in essence (seed form with their previous *karma vāsana* during the time of dissolution rest within the jurisdiction of Vishnu) as they remain within Thee let them now be created along with the divisions of the universe. 22

O Lord, after putting the universe into dissolution Thou like a boy pretendest Thyself gone into deep sleep. But we come to realise that Thou keepest Thyself ever awake but merely covering Thyself with cloth of Thy Yogamāyā. So kindly rise up. 23

Thereafter God Vishnu Who is most affectionate to His devotees got up from the bed of Sri Anantadeva and with His Bliss-showering smiling Face spoke to Brahmā and commissioned him for creation. 24

Brahmā with his folded palms, said, O the Lord of the universe, though in the previous *kalpa* I took charge for creation but now I have forgotten everything. Therefore as the Vedas cannot exist without Thy support, so too I cannot independently do anything without Thy propelling. 25

Sri Nārada said : Hearing those words of my father Sri Vishnu was pleased and spoke to him. As He spoke, as it

were the showers of Bliss came out from the brilliantly shining Teeth of the Lord that imbued Brahmā with the knowledge of all about creation. 26

Lord further said, dear Brahmā, by My Grace, you will be endowed with the wisdom of *Shruti* and *Smriti* and you will be the knower of Truth. You are dove-tailed in Me therefore you will execute My desires in creation of the universe. 27

You will not feel any embarrassing position in executing My plan. Particularly all the beings will be created as per their latent *karma-vāsanā* (fruits) you will be just instrumental cause. 28

First of all create those holy ones who are spiritually disposed and predominated by Satvaguna. Then create the devatās who are after the celestial pleasures and then those abominable characters including the beasts, birds and serpents etc. 29

The first one of the respective species that you create will be the progenitor of the respective species and those who were previously keeping their debts and depending upon they will be the progenies. 30

As per the latent karma-fruits the birth and death of the respective beings will happen. As the destiny works, a lady will get her husband or will become widow. 31

If anyone previously maintained enmity or friendship with anyone accordingly in a reverse way it will work. People will mutually work out their destiny as per their *karma-vāsanā* and accordingly happiness and sorrow will be the consequence. None can alter that. Because I propel their destiny so you will be only instrumental cause for creation. 33

One who has gained merit at whatever time from whichever place, from whomsoever and whatsoever means, accordingly one shall be reaping his fruits. No one can interfere with it. 34

During your daytime (viz. Brahmā's one day) four yugas viz. Satya, Tretā, Dvāpara and Kali shall be rotating and people passing through these yugas will be creating their destiny. 35

Those who are created during the Satyayuga they will be *Satvika* in disposition and endowed with spiritual merit, whereas those who are born in Tretā they will be having some influence of *Rajoguna*, therefore one-fourth of their virtue will be lost ; and those who are born in Dvāparayuga half of their virtue will be missing and those who are born during Kaliyuga only one fourth of the piety will be remaining. 36

The duration of Kaliyuga will be one thousand celestial years and as it will be advancing accordingly the virtue will be diminishing and finally the existing virtue also will be extinguished into the fire of sins. 37

Thus when entire stock of virtue will be lost being axed by the *Tamoguna* the three worlds will come to its dissolution and once again Satyayuga will prevail. 38

As per the destiny people will have their chances to be born in different yogas and accordingly they will have their longevity, propensities, structure of the physic so and so forth. When one thousand four-yugas will pass that will be a *Kalpa* of yours. 39

Therefore in every *Kalpa* there will be fresh creation of the beings and they will be stationed accordingly as per their latent. Thus creation, preservation and destruction of

the universe take place and therefore yourself Brahmā, (Vishnu Garboddayashāyi) and Shiva are the instrumental cause where-as Myself is the Efficient-Cause of the universe. 40

This universe is an amphitheatre and the beings like dolls pulled through strings from behind dance in accordance with their destiny. We merely witness that. 41

Jivas being tied up in the wheel of karma and pulled by the string of triple gunas are ever woven and endlessly cycle the life of transmigration. 42

Being fallen a prey to the whims of the mind who rules like a lord, a jiva works as a slave and tormented by lust, anger etc. indulges in sinful activities. 43

Infatuation, malice and pride when these three take hold of one's heart he becomes bewildered as a mad fellow indiscriminately does all types of evil works. 44

Thus he suffers while living on earth and after death also he reaps the consequence of his misdeeds in the world where he goes. He will be cycling endlessly in the life of transmigration in enjoying ephemeral pleasures concomitant with sorrows and sufferings. 45

So this wheel of karma is very very powerful and to break it, is almost impossible. This karma wheel keeps the world-order maintained. You have only to watch how this wheel of karma moves on. 46

Brahmā said : My Lord, I shall obey Thy all commands, But after hearing from Thee about the Age of Kali, I am afraid ; it will be very difficult to attend to it.

In the Age of Kali at the beginning only one-fourth of virtue will remain and that too gradually will be destroyed.

And you say that even after that one thousand years Kali will remain. What then will be there because it is only virtue on which footing only the world-order remains in existence. Incidentally the fire of sins will be fanned by the wind at the end of Kali and the substance of the earth will be destroyed. If once fire breaks out at the godown of cotton it requires no time to consume the entire stock. Therefore kindly instruct me how to save the world from the conflagration of the passion ? 48-51

At this, Bhagavān Sri Nārāyaṇa smilingly said : O Brāhmā, what you have said is correct because soon people will be victimised to sinful indulgences, the doom days of the world will be ahead. I have deeply thought of it, therefore I send at everytime My holy devotees for sanctifying the world. 52, 53

In the person of these five viz. holy Tirthas, pilgrim centres, the peepul trees, cows, Brāhmanas and My exalted devotees I dwell with all My Divine Splendour. By serving them, by saluting them, by meeting and touching them one definitely becomes purified from all committed sins. I being stationed in them they have got that power of sanctifying the world. 54, 55

Kali is ever afraid to approach them. So where they remain, Kali cannot rule over there. But just as the burning log carelessly left before the fire is fully extinguished by pouring water, can once again conflagrate the entire log, the sameway if in anyway these five give way of sins then the dooms day of the world is within the counting of the fingers. 56-58

So long these five, where My divine splendour rests, are not put to non-existence the world will be protected from sins and the world will move orderly. 59

O Brahmā, among these five holy and auspicious objects My devotees are the foremost, what is more, know My devotees as My very representatives. 60

As the torrential rains extinguish the forest conflagrations so too My devotees easily can extinguish the gravest conflagration of sins by showering the nectar that flows from their devotional fervour. 61

The earth could sink into the bottom of the sea long ago because earth would be unable to carry the tremendous load of such a huge population, all these mountains and the sheet of waters of the ocean, but it is actually the puissance of the divine glory that makes her not to feel any burden and therefore she could hold them at ease. 62

What I have told you about the wheel of the karma which cannot be overcome even by the gods and the mighty asuras but those who got steadfast devotion to Sri Hari (to Me) he easily can cut asunder the pok-nabs of that krama-wheels. 63

O Brahmā, those who have taken refuge in Me how can they be fettered by karma ? They do every act in their life in full dedication to Me, therefore their such karma cuts asunder the very knots of their karma, nay it destroys the very nescience, the very seed of karma-vāsanā. As in no time the entire stock of cotton is burnt into ashes by a single spark of the fire so too, as soon as Bhakti is awakened in one's heart one's accumulated sins of all the previous births are totally destroyed. 64, 65

The occult powers are generally bestowed by Me on the yogis and by possessing them they feel proud, but those siddhis are ever standing as maid servants at the door of My devotees with folded palms for doing them some service. If My devo-

tees are somehow displeased the total destruction of the world may come. 66

Those who have dedicated their lives to Me they know the world as a part of My Splendour and they keep unsurmounting passion and the senses under their full control and they are kind to all—I make Myself fully subjected to them. Therefore O Brahmā noticing the conflagration of sins in the Kali Yuga you need not at all be afraid. Even when a few exalted devotees of Mine will roam about on earth the world will be sustained. 67, 68

Sri Nārada said : Sri Nārāyana, Who is always affectionate to His supplicants when thus spoke to Brahmā, he, the progenitor of the creation felt happy at heart. And with awe and reverence saluted the Almighty God and then with bowed head accepted His command for creation of the universe. 69

Next Lord Sri Nārāyana incarnated as a Divine Boar, through His Horns He lifted the sunken world from Rasātala and placed her on the sheets of waters of the ocean. Thus Vishnu, the Efficient Cause of the creation of world commissioned the creation of the universe. 70

The dialogue between the Supreme Lord Sri Nārāyana and Brahmā I have now narrated to you. And you have noticed that Sri Nārāyana Himself has extolled the glory of His exalted devotees. O great Shaunaka muni, there is nothing to be wondered in this matter. When that Supreme Lord is pleased what is there that He can not bestow upon His supplicants ? See, Dhruva, a mere child when rendered devotional service to Him He readily granted him a Blissful Eternal Abode which is beyond Satyaloka of Brahmā. 71, 72

One who with spiritual faith listens to the discourses on this Episode will certainly get rid of the quagmire of māyā and the wheel of transmigratory life ends for ever to him. 73

CHAPTER—VI

Sri Nārada said : O dear Shauuaka, the wise (men of intuitive wisdom) constantly sing the Glories of Sri Vishnu. They contemplate upon Him and mutter His sacred Mantra. Therefore I shall be continuing my discourse of the Transcendental exploits of Bhagavān Sri Nārāyana, the Wish-yielding Tree for His devotees and you may devoutly listen to it. 1

In ancient time there was a fortunate boy Dhruva by name. He by taking recourse to the chanting of Vishnu Mantra attained an Abode of Eternal Bliss which even during the time of dissolution of the entire universe is not affected. That Abode exists even beyond the Satyaloka of Brahmā, the top-most plane within the universe. 2

There was an emperor Uttānapāda by name- He was so powerful that the enemies too felt terror at his name and they touched his feet. The good people under his sovereignty felt as if they are under the protection of God Vishnu, at the same time the wicked persons knew him as lord Shiva in his destructive mood.

What I have to say about that glorious emperor Uttānapāda who was the object of glorification by all his subjects, nay, even the gods of the heaven and the sages extolled him, His worthiest son Dhruva was a great devotee of Sri Hari. Due to the great accumulated spiritual merit of previous birth's sādhanā a devoted family is awarded with a Vaishnava son, devoted to Sri Hari. 4

Although the king was ideal and highly religiously disposed yet somehow his second queen Srimati Suniti, who was most

sincerely devoted to him could not be so dear to him as his first queen Srimati Suruchi was. It was really very hard for a man dwelling in the family life to become unblemished in all respects. Although king Uttānapāda was an ideal king yet his this partial attitude towards his queens actually brought to him bad name though so high was his glory. 5

Anyhow Srimati Suniti had a son through the king Uttānapāda and the name of the son was given as Dhruva, but this son also could not get good affection of his farther king Uttānapāda. Dhruva was a devotee of Bhagavān Nārāyana. Suruchi also had a son through the king Uttānapāda and the name of the boy was Uttama who became very affectionate to the king. 6

Once while the child Dhruva saw his father fondling Uttama on his lap, he with his innocent mind ran to father and desired to climb on the lap of his father. But as king Uttānapāda was having hen-pecked attachment to his queen Suruchi, mother of Uttama ; the king being afraid of his queen could not extend his affection to Dhruva. Alas, Suruchi could notice her co-sister's son Dhruva trying to sit on the lap of the king, she in her inordinate pride, spoke spitefully in the very presence of the king thus, "O imprudent child, how do you deserve to sit on the king's lap ? If you are so covetous you should have done great Sādhana to be born from my womb. Since you are begotten by the king through the womb of my co-sister instead of from my womb you are unfit to do so. As a man although a Brāhmin, born at Kikata province the unholy place, never is welcome so also due to your birth from the womb of my co-sister the king cannot love you as is done to my son. As when the fine seed are sown in unholy fields but the yields thereof cannot be used for holy purposes so too although you are born from the seed of the king, my husband but through the unholy womb of my co-sister therefore you are very

unfortunate. 'For, Dhruva' the lap of the king is the highest position. Therefore one who is born from my womb is only having the fortune to occupy that. Because one who sits on the lap of the king he is the heir-king of the kingdom." 7, 12

When at the very face of the worshippable king she spoke thus Dhruva felt extremely perturbed by the poignant remarks of his step-mother Suruchi and he heaved angry sighs, he cried aloud, the tears from his angry eyes bathed his breast washing out all the dust, and leaving the place he went to his mother. She took him on her lap and most affectionately enquired about him. Dhruva was still sobbing with quivering lips. After quite some time he told to his mother all about the treatment of his step-mother. 13, 14

Scorched by the grief as a creeper wilting before the forestfire she ruminated over the words, of her co-sister, grieved and wept, she heaved a long sigh and composing her sorrowful heart advised her son, "Beloved darling, you need not lament, good may betake you. Don't entertain any ill-will against your step-mother. Although what Suruchi spoke was true, I bore you and nourished you on the milk of my breast : I am the legitimate wife of the king and he begot you through my womb. Most probably I ever not worshipped sincerely Nārāyana, the Supreme for which you being my son could not be so fortunate. So it is our fate, therefore do not entertain any ill-feeling against your step-mother. In our previous births we have not worshipped Sri Nārāyana, the Bestower of all fortunes so now we have to suffer and feel destitute. Whatever misfortune will meet us we have to endure them." 15-18

"No more should any remorse remain in your heart. The king is your respectful father and Suruchi is as equal as myself, your mother. As Sri Parvati due to her penance could secure the favour of Sri Shiva, so also it might be that due to penance done in her previous birth Srimati

Suruchi got this rare privilege to become so favourite to the king. You should be always submissive to the elders and hereby you will ensure longevity of your life. You were born from my womb and so considered unfit to climb on the lap of the king. So better, not aspire after that." 19-20

"But if you really aspire after securing a high place where there remains no enmity, then you should propitiate the Paramapurusha Sri Hari. The wise say that it is He Who has assigned in Brahmā the Satyaloka and the gods of the heaven got their possessions by propitiating Him only. My darling, better take refuge in Him." 21

Thus being enlightened by mother, Sri Dhruva got his mind fully composed and said to his mother, 'Now I have learnt that Sri Hari is the Bestower of boons to His supplicants, therefore today and now itself I shall be following that path for securing His benediction.' 22

'Let me supplicate that great God Sri Hari the Lord of the universe and secure His choicest Blessings. Here let my brother Uttama fondly be doted by the king on his lap.' 23

'Dear mother, you have also significantly pronounced correctly that the lap of the king was not the proper place for me. I am your worthy son, my assigned place is situated above all the celestial beings even. What to speak about the enemies, what even great Tapasvi cannot dream of I shall attain to that Abode by the unreserved blessing of the God. Mother I am proud that I am born to you who guide me on the right path of Blessedness.' 24-25

Sri Nārada said : That child Dhruva, who was indeed most fortunate, so saying took the benediction of his mother by falling prostrate at her feet with a view to propitiating

the Supreme Lord Sri Vāsudeva and left the capital city of his father. 26

When he reached the outskirt of the capital city he met in a grove the Saptarshis—seven glorious rishis of the legend ; The very sight made him so happy that he felt it itself as a great boon to him bestowed by Sri Nārāyana Himself.

He saluted them and to each one of them he submitted his humble prayer. And they too spoke to him saying that Sri Vāsudeva, Sri Hari is the only Supreme God to be worshipped and He alone is the Bestower of highest boon. He received spiritual enlightenment from them and proceeded further, 28

He started to contemplate upon Sri Nārāyana and made his panegyric so saying, 'Lord Thou art the Originator of Hiranya-garbha. Thou art the Propeller of Prakriti and Thou remainest inconceivable. Thou art Vāsudeva, the Sat-chid-ananda Vigraha, I make my obeisances to Thy Lotus Feet.' 29

Thus Sri Dhruva supplicated the Lord with these prayers which reward the supplicant with the fulfilment of his wishes. Reaching the bank of the holy Yamunā at Madhuvan in Vraja circle he commenced his austere sādhanā following the foot steps of the glorious munis. 30

Soon he had the reward of his chanting of the Divine Names, his heart became untained and the Exalted Lord Sri Hari with His most bewitching lotus-Eyes appeared in his heart. He became fully absorbed in His contemplation. 31

Suddenly he found that the Lord had disappeared from his vision. But lo, soon he opened his eyes he could see the Lord with His Divine illustrious Transcendental Form gracefully standing before him. He was so overwhelmed with ecstatic joy that he could not know anything else. He became so dove-tailed in Him that he could not perceive his own existence. He stood dumb, even could not extol Him. 32

He was so intoxicated by drinking deep through the cup of his eyes the nectar, that flowed from the very Person of the exalted Lord, he felt nothing else. He transcended from any other worldly feeling. 33

While Dhruva was performing his Tapasyā, no obstacle could stand on his path, no misfortune could befall upon him. The opposites of the nature, namely, heat or cold, hunger or thirst could not create any disturbance in his spiritual progress.

CHAPTER—VII

Sri Nārada said : While Lord Sri Nārāyana, affectionate to His devotees and Bestower of boons, observed the most austere penance of the child Dhruva as He was stationed in this unflinching heart, riding on Garuda He soon started for Madhuvana. He appeared with His Transcendental most luminous Divinity, dazzling with a diadem set with most precious gems of variegated colours. On every part of His Body there shone brilliantly ornaments beset with pearls, gems etc. He was in His Bliss-showering impending-rain showering-cloud Hue. He appeared more shining than a thousand rising suns, that too this comparison is not at all proper. 1, 2

His Bliss-showering Face was marvellously illumited with His dazzling ear pendants—as it were, just at the very rising of the sun the lotus is blossomed forth. 5

The most affectionate Lord with a view to make Dhruva drink deep through the cup of his eyes the Nectar that flows from His very Person appeared before Dhruva with all His Divine Splendour.

As the tree is enriched when its branches are laden with the fruits that brings delight to the gardener, so too Bhagavān Sri Nārāyaṇa, the Wish-yielding-Tree for His devotees appeared with all His Blissful Splendour having His all the Arms bedecked with dazzlingly shining ornaments. 5

The Lotus Feet of God Which are the final Resorts for the devotees appeared more glorious with the most brilliantly shining Nails that are the very Repository of all Divine Beauty and Glories and Which are ever worshipped by the wise. 6

With His smiling Countenance the Lord, as it were, His snow-white Teeth were emitting the Bliss that bathed the child Dhruva, The Lord spoke to Dhruva so saying, 'Darling Dhruva you may beg from Me the highest boon. Whatever you desire you may pray for. By your, sincere Śādhana you have brought under control your senses and made your heart unstinted therefore I am pleased with you. No doubt pilgrimage to sacred places, Tapasyā, vows, yajna and truthfulness —are the different methods to approach Me, but those are the long ways. Whereas easily I am attained by one who takes recourse to contemplation upon Me. 7-9

O dear Dhruva, if one keeping full control over his breathing, contemplates upon Me uninterruptedly, I instantly send My Sudarsana Discus who constantly remains by his side and he is protected by all means. 10

Darling, When one, imbued with intuitive wisdom destroying the quagmire of māyā fully concentrates upon Me, and knows nothing else, I, feel intent to bestow upon him My choicest Blessings. Therefore you may readily ask for any boon from Me'. 11

Sri Dhruva heard these words while he was still in deep contemplation but he soon opened his eyes and could see

the very same Divinity with His Divine illustrious Transcendental Form and with four Arms standing before him. 12

He was excited with awe and reverence at the very sight of the Lord, but unable to extol Him as He was struck with spiritual perturbations. 13

Joyful tears rolled down his cheeks, and hairs stood on their ends. He simply uttered, 'Lord be gracious' and with his trembling body soon fell in prostration at His Lotus Feet. 14

The most affectionate God said, "Darling, You have undergone great hardship in observing the penance" and then by His Own Blissful Lotus Hands lifted him up from the ground. 15

The Lord Who is enthroned in his unstinted heart could study that Dhruva was desirous of extolling Him, Most graciously bestowed on him intuitive wisdom by touching his cheeks with His Divine Conch which is the very personification of wisdom. 16

The initiation that Dhruva had from the Rishis that already made his heart unstinted and now being prompted by God Himself instantly the boy Dhruva became endowed with full wisdom of the Transcendental Reality as well as of the spiritual characteristic of jiva soul and also power of speech to extol the exalted Lord. Overwhelmed with high devotional sentiment he began to extol the Exalted Lord by recitation of glorious hymns. 17

Dhruva said : 'O Blissful Lord with your four Arms holding conch, discus, mace and lotus, the very symbols of grace, all glory to You. O the Refuge, Your devotees are ever content being recipient of Your Benediction. May Your Glory shine forth, You are the All-pervading and Indwelling

Monitor of all. There is nothing unknown to You. O Nārāyana, you are only the Lord to be worshipped by all and are the Refuge of the self-surrendered souls. I make myself fully surrendered to You. 18

Lord hail to you, it is You alone having evolved the Mahat-tatva of Your māyā and all these other substances like the jivas, Purusha, Time enter them as their Inner-controller. You are the Creator, Sustainer and Destroyer of the universe. The sentient beings as well as non-sentient beings—both are superintended by You only. Without Your grace how can one have full knowledge of this philosophy ? 19

O Lord, You are the Embodiment of Transcendental wisdom and never Your wisdom is eclipsed. Though You are Transcendental but people steeped in māyā consider You otherwise. Even the wise are puzzled to realise Your True Divine Characteristic. O Lord, being devoid of devotion to Your Lotus Feet even men who are proud of their Vedic learnings cannot meet the end of their cycling of life of transmigration. 20

O Lord of the universe, through Your māyā You create the universe and it is Your māyā who illusions the jivas but māyā cannot create any influence over You even when You make Your Descents on earth in Your variegated Forms. Sun shines over the barren lands and also through its rays it evaporates the water of the sea, but by all these acts sun itself never is polluted ; accordingly Your stay within the universe or in Your Transcendental Sphere matters nothing to You. Everywhere Your Supermundane characteristic is maintained. 21

We have heard that the gods of the heaven worship You out of fear because they know You as the Punisher and

Protector of the world whereas the sages and seers take their final Refuge knowing You, the Blissful Supreme, God head, the Bestower of beatitude of life, the eternal Bliss. I make my obeisance to You as immanent and Transcendent God. 23

O Bestower of boons, You are Anantadeva, You make Yourself present anywhere and everywhere and You can hear anything and everything and see anything and everything because You have got thousands of Heads, thousand of Eyes and thousands of Feet. But abstruse Jnānis say that You are Attributeless Brahman viz. You have got no Leg, no Hand, no Form etc. No doubt the Shruti says so, whereas Shruti thereby only makes us understand that You are devoids of any corporeal or celestial body but You ever have got most illustrious Transcendental Supramundane Form. 23

O Lord, as the bubbles on the sheets of water of the sea look different from the sea, in the same way this created universe is appearing within Your cosmic form. The universe cannot exist without Your substratum, when it enters into dissolution it rests in You. 24

Time to time You incarnate Yourself in Your variegated Forms, like Yuga-avatāras, Guna-Avatāras. Manvantara-avatāras, Leelā-Avatāras, Shaktāvesha Avatāras, Naimittika Avatāras so and so forth for protecting the world. Your potencies are innumerable and Your Process is endless. Through your supralogical Power (Yogamāya) You descent and destroy the wicked and protect the righteous ones. You bestow intuitive wisdom to Your supplicants and help them to attain final beatitude in their lives, whereas those who are averse to You are provided by You with the ephemeral world possessions such as wife, children, wealth etc.

O Lord of Lakshmi, when by Your mere Will the creation and destruction of the entire world takes place then Your

bestowing the boons to Your devotees in their fulfilment of desires or to destroy the wicked—these Acts of Yours are not to be so glorious. It has got too little value to extol You by referring to Your these Acts but I see splendid Glories of Your Transcendental Pastimes. Therefore I am immersed in that Ocean of Bliss of Your Divine Exploits. 26

O the Lord of the three worlds viz. Who rules over Chit-jagat and mayic-jagat You hold Pāñchajanya conch which is white like jasmine flower. Your Countenance is like Bliss-showering full-moon. You hold in Your beautiful Hand the Sudarsana Discus, and a dazzling gemset necklace hangs from Your Neck. The wise like honey drinking bees have taken shelter at Your Lotus Feet, so I too surrender myself at Your Lotus Feet. 27

O Lord, desiring to gain the celestial world I commenced My Tapasyā. But by the unreserved grace of the holy ones I have been given the rarest chance to have the gracious Vision of Your Transcendental illustrious Blissful Divinity Which rarely can be had even by the seers and sages. What a fool I was, alas, I was merely searching for a piece of glass but due to the Providence that acted upon my fortune I now could find inexhaustible mine of gems. O Lord I owing to my stupidity and misfortune, have begged for fulfilment of worldly desires from You, the Blissful Lord, Who readily desired to grant me the summum bonum of all my ambitions. I do not crave for anything else. O Lord of Transcendence, the Beauty of Your Lotus Feet are now the Supreme Object of my attraction, therefore ever pray that, I should not forget Them. My cups are full, I have got no want to be fulfilled. Should I be such a fool that when I possess a wish-yielding tree should beg for empty husk? 29

O Lord, You alone can bestow the final emancipation and none else. I take refuge at Your Blissful Lotus Feet, My heart is now completely cleansed. There is absolutely no desire in my heart for any enjoyment either mundane or celestial. O Lord, when gems are dazzling before my eyes how can my eyes have any attraction for any glass-piece. 33

O Lord, I do not pray for anything else but I crave that I should have unflinching devotion to Your Lotus Feet. O the Bestower of immortality, I fervently pray that nothing more should I beg for, except unswerving devotion at Your Lotus Feet !' 31

When thus with his spiritual enlightenment he supplicated to the Blissful Lord, the Lord wanted to show to the world how submissive are His devotees. So the Lord said, 'Darling, yes, what you have said everything is perfect but I shall tell you some secret. 32

Nobody of the mundane and of the celestial world will be able to know about your spiritual achievement, therefore they may speculate that what is the achievement for one who worships Vishnu ? So for the time being, I grant you the place viz. throne of your father, for which you first supplicated to Me but finally you will be attaining My Transcendental Abode. 33

The Place that finally you will attain will be Dhruvaloka, an Abode of Eternal Bliss and all the planets will shine being illumined by the effulgence of that Dhruva-loka. Your that Abode Dhruva-loka will not meet any dissolution even during the dissolution of the entire universe. All the celestials will pay their homage to you. Not only that, for ever your blessed mother Suniti also will attain that abode of peace and eternally will stay with you.' 34

After granting the boons and making him understand that even worldly possessions when granted by God Himself to His devotee becomes conducive to his spiritual attainment He left.

for His eternal Abode Vaikuntha with His Transcendental Form while Dhruva looked on. 35

Just then the celestials appeared in the sky and they could see Lord Sri Nārāyana ascending towards His Abode. They showered flowers on Dhruva knowing him a crest jewel devotee of the Lord and sang his glories. 36

Now Dhruva, the worthy son of Suniti became shining with his spiritual splendour. One who saw him and one who sings his praises attains longevity, fame and wealth beside spiritual merit. 37

It is no wonder that by supplicating to Sri Hari, Dhruva could attain such rare spiritual achievement. O Brāhmin, when Almighty Lord Sri Hari is pleased there remains nothing more to be achieved? Therefore there remains nothing unattainable when Almighty Lord Sri Hari is in favour of one. 38

It is also a fact that although Lord Sri Hari is always graceful yet the means of attaining Him is most difficult and there are insurmountable obstacles. Those who take recourse to the path of devotion to Sri Hari generally are met with untimely sleep, lust, indolence and fear. 39

Ah, although Sri Hari is ever graceful, yet people are illusioned by the quagmire of māyā which creates thousand and one obstacles and make them averse to Him. As the gem from the hood of the king of the serpent may rarely come to the possession of a most lucky one so too to attain God is the rare of the rarest fortune. Among the crores of the yogis rarely one can have that glorious chance to attain Him by dint of his unalloyed devotion to Him. 40

It is not possible for one to surmount the infatuation of lust, anger etc. It is only by the grace of Sri Hari one can overcome them. These lust, anger and thirst always try to deviate the mind of the aspirants from the concentration of

Sri Hari. Most fortunate one who is always alert and keeps constant watch against the scrupulous movement of these enemies of the heart and by keeping himself fully engaged in steadfast devotion to Sri Hari only he achieves the final beatitude by conquering the invincible God. 41

The lust etc, six worst enemies of the heart ever prevent one to approach Sri Hari, as the proverb goes, the most mighty serpents prevent one to take possession of the hidden treasure. Only those who feast upon the remnants of the exalted crest jewel Paramabhagāvata devotees of Sri Hari and thereby become spiritually illumined and forthwith root out from the heart the nescience the very seed of those propensities can easily attain Sri Hari. Therefore I pay my salutation to them and I crave their blessings. 42

Considering that the path of devotion to Sri Hari which is so hard to follow if one becomes indifferent to it, he is indeed most unfortunate and he ever misses the bus. Whereas who meeting all obstracles in life when endeavours with steadfast devotion to Sri Hari he is given all helping hand by God Himself noticing his sincerity and earnestness. And his achievement is hundred percent assured. 43

One who with faith and unstinted heart worships Sri Hari with steadfast devotion all the obstacles that stand on his path of progress are forthwith removed by God Himself. As the darkness cannot prevail where light burns, so too he whose heart is illumined with the effulgence of the spiritual wisdom how can the nescience of māyā envelope him. 44

One being endowed with spiritual wisdom when hears this illustrious spiritual life of Sri Dhruva he will surely attain an eternal Abode as Sri Dhruva had, where from there will be no return and therefore he will be ever free from the quagmire of māyā that creates all sufferings. He shall be a devotee of Sri Nārāyaṇa like Sri Prahlāda who was although born in the Asura clan. 45

CHAPTER—VIII

Sri Nārada said, when those Brāhmanas asked him to enlighten them about Sri Phahlāda he with great joy began to narrate. He said, 'O dear complecent Brāhmanas, listen about the eternal Glories of Sri Nārāyana Which are nectar-pouring. 1

During the Varāha-kalpa what glorious life was led by the exalted Paramabhāgavata Prahlāda that was fully illustrated by the glorious muni Parāśara. 2

Bhagavān Sri Vishnu during each Kalpa does His same eternal Leetā of the respective Avatāras alongwith His respective devotees. So, that Prahlāda-charita which took place in Padmakalpa that I shall be narrating to you. 3

The spiritual incident concerning an exalted devotee of God inspires my tongue to extol the Glories of Sri Hari ; let me first of all salute that devotee. 4

One possessing this human birth with the perfect power of speech if does not engage his tongue in glorifying the Divine Exploits of Sri Hari he is undone, because although he was given the golden opportunity to climb the steps for attaining final beatitude in life he could not climb so. 5

One who intoxicatedly narrates or listens to the Nectarine Hari-leelā constantly, attains the summum bonum of life—absolutely there rests no doubt. 6

On hearing the glorification of Sri Hari when a devotee gets spiritual perturbations in his person such a horripulation, hair-standing on their ends etc. that itself is the greatest armour to prevent any sin or impurliy to touch him. 7

On hearing the glorification of Sri Hari when devotee's heart is melted giving vent to shedding profuse joyful tears—that itself eradicates totally from the heart the afflictions of māyā viz. *Ādhyatmik*, *Ādhibhautik* and *Adhidaivik*.

Therefore O dear rishis, you all devoutly may listen to the wonderful glorious life of Sri Prahlāda, an exalted Parama-bhāgavata devotee of Sri Hari. 9

In ancient time there was amighty Asura-king named Hiranyakashipu. The gods of the heaven today feel terror on hearing his name. The munis were so afraid that they could not revolt against his promulgation that no Vedic rites should be done within his kingdom. Therefore nowhere during his reign the munis could perform publicly any yajna or religious performances. 10-11

At his very challenge Indra, king of the heaven accepted his defeat and other gods hearing him appreaching, left their heavenly abodes ; all the celestials ran to a secluded place for their safety and actually they marvelled his prowess. 12

O dear Brahmins, though he was such a notorious asura but having been slain with the claws of Bhagawān Sri Narisimha he attained the Abode of God, that is the reward God gives to His exalted devotees only. The Jñānis (Abstruce monists) even do not get that. The jñānis can attain Brahma-sāyujya only and asuras those are killed at the Hands of Sri Hari, (Sri Krishna) they attain Iswar-sāyujya, hut it was a rare case where Hiranyakashipu attained Pārshadatva of God.¹ 13

Sri Prahlāda, a staunch devotee of Sri Vishnu was born as a son of Hiranyakashipu. Hiranyakashipu had his mukti in his another two births. 14

Even before his birth viz. while he was in the womb of his mother, Sri Prahlāda imbibed devotion to Sri Hari—that he could get due to the spiritual virtue he accumulated during his previous birth. 15

The mighty ocean is full of wild aquatic animals, yet the Gem that shines on the Breast of Sri Vishnu could be had from the ocean, so too the unstinted and exalted

¹ vide Bh. sk. VII.

Paramabhāgavata devotee Sri Prahlāda began to grow at the asura clan which is surrounded by the wicked imprudent followers. 16

Child Sri Prahlāda was growing like the moon shining forth with his unflinching devotion to the exalted Lord Sri Krishna, the Lord of three worlds viz. chit-jagat, jiva-jagat and māyic-jagat. In his very movement of life from the very childhood, one could easily notice the fervour of devotion that he accumulated from his previous life. 17

As by the muttering of secret Divine Name one gains siddhi as the potential seed when sowed and nurtured it spreads creepers alround, so too even the little boy Prahlāda began to spread Vishnu Bhakti and he was shining with the illumination of Vishnu Bhakti. 18

As it was, Sri Prahlāda was nurtured with the drink of the Nectar of Hari-Bhakti, so he extolled the glory of Hari-Bhakti by his every movement. Thus Bhakti and Bhakta both began to flourish. 19

Nay, Hari-Bhakti was the very breath of Sri Prahlāda, his very walk of life was Hari-Bhakti, as the flower emits sweet fragrance, so too Sri Prahlāda was spreading Hari-Bhakti. As mother nurtures her child with her breast-milk likewise Hari-Bhakti nurtured Sri Prahlāda with the Nectar of intuitive wisdom. 20

Sri Krishna is the Kalpa-taru and Hari-Bhakti as creeper taking hold of Sri Krishna-Kalpa-taru grows without any interruption. When the creeper yields the gardener enjoys the fruits—so too Hari-Bhakti rewarded Sri Prahlāda abundantly by bestowing Prema-fruits. 21

While this boy Prahlāda was playing with his friends even when he cut jokes or otherwise any talk that he had he spoke to them all about Sri Krishna and nothing else. That became the very habit of the child Prahlāda.

So that wonderful boy Prahlāda during his boyhood got himself bathed in the showers of Hari-Bhakti and he was growing thereby like a kalpa-taru. His very face became the looking glass to exhibit the glory of Hari-Bhakti that was hidden in him. 23

Once while Hiranyakashipu, the king of the asuras remaining surrounded by his queens saw Prahlāda returning from his school, the king with great delight took him on his lap and smilingly said, 'darling, you have become a pandita and your this mother feels proud of you. Now we all here want to know what best you have learnt from your preceptors.' 24, 25

At this question Sri Prahlāda who is an ardent devotee of Sri Vishnu from his very birth with a great delight said, 'let me first salute Sri Govinda (Sri Vishnu), the only worshippingable Lord in all the worlds and Who is the Enlivener of all souls.' 26

At this very remark of Prahlāda about Vishnu Whom he considers his chosen enemy Hiranyakashipu, though felt at heart extremely annoyed, yet wanting to know the pulse of Prahlāda exhibited as if he was very much pleased, so he smiled broadly. 27

Hiranyakashipu warmly folded him into his bosom and asked, 'Tell me once again what you have learnt. my boy.' Sri Prahlāda smilingly, respected, "Govinda, Krishna". But by his such utterance Hiranyakashipu thought that something was seriously wrong with Prahlāda's teachers. 28

He said, Prahlāda before I became ruler no doubt the foolish Brāhmanas used to recite Hari-Krishna Names but I prohibited it. Then how did you get this lesson' ? 29

Sri Prahlāda who possessed wonderful merit of patience and tolerance when heard this unwholesome utterance from his father he felt extremely perturbed. And he said 'Alas, respected father, such bad words should not come from your mouth.' 30

Sri Krishna's Name is the highest spiritual Mantra which when devoutly chanted endows oneself with all the material as well as celestial wealth, and this Name cuts asunder the very knots of worldly bondage. Therefore how one can imprudently think of it. This Krishna's Name is the Root of all Divine Sounds and it makes oneself fearless and immortal. 31

The offence that is committed by caluminating Sri Krishna, the Supreme Godhead that cannot be got rid of even by taking ablution into the sacred waters of the Ganges. Therefore my humble prayer, for washing off that offence you should chant at least one hundred time Sri Krishna Nama with devout heart. 32

Alas, what great nescience prevails upon you ; as a wooden female figure allures a man merely to deceive him so too the nescience puts you into the quagmire ultimately making the life will-o-the-wisp. Steeped in nescience one does not know the value of life. 33

Without the power supplied by Him none can open his eyes nor can breath ; then if any one caluminates Him he himself thereby falls a victim. 34

You are my respectable father, yet I humbly request you for your spiritual good that although you Have committed offence but even now if you take recourse to him Who is the Graceful Lord of all, you will be washed of your sins." 35

After hearing all these words now Hiranyakashipu, who maintains enmity with the gods gave way to violent anger and rebuked innocent Prahlāda so saying, 'You talkative, alas how do you so impudently speak before me.' 36

Thus speaking with his red eyes he looked in all directions and then shouted 'Re the mighty asuras, kill at once the preceptors of this boy. They are hypocrite Brāhmīns,

how can they do any good to my child. Better dispose them off. 37

At once they went and presented both the preceptors with handcuff before the king. But those two preceptors were really learned so they could speak to Hiranyakashipu so addressing, 'Bho the subduer of the gods, bho emperor, you may test us, you by your prowess have conquered several times the worlds. Therefore we are the little ones, no need to show your anger against us. 38, 39

Hiranyakashipu checked himself and said, 'fie unto you Brāhmanas, Re vile wicked, how have you taught my child the hymns of Vishnu'. 40

When Hiranyakashipu thus rebuked them they with a great remorse looked towards Prahlāda, and Prahlāda noticing all these spoke, 'Father, you should not rebuke my preceptors. I am not taught all these by them. Sri Hari, the Lord of all the worlds most graciously enlightened me. Therefore they are not to be rebuked. What more, the learning that you have is also by His Grace only. 41, 42

In the univere there can not exist any jiva who without the propelling of Sri Hari can speak, or drink or do any activity or even breathe. 43

This is not childish opinion. I speak on the authority of the literature. Therefore once again I humbly request, kindly do not pollute your heart with tamoguna. Before your this birth you too with devotion worshipped Sri Vishnu, otherwise you could not have this exalted position of kingship. 44

Dear father, you are indeed showing your ungratefulness without devoting yourself to Sri Vishnu Who has bestowed upon you this rulership of three worlds. 45

Alas, what more, the habit that once one imbibes, will be very difficult for him to modify later on. So what more should I speak to you. O father, let me go on my way in chanting God's Name. It is said that even when one's preceptor does accidentally put his hand in the mouth of a poisonous snake the pupil should prevent him. Therefore having such understanding I have advised you, but if you consider it impudent act on my part then kindly forgive me.' 46, 47

So saying Sri Prahlāda fell in prostration at the feet of his father. Noticing his son so compassionate Hiranyakashpu ordered his men to remove the handcuff of Sri Prahlāda's preceptors. 48

Then he said, 'Prahālāda you are my son, It is not decent on your part to be so meek like a humble Brāhmin. Those Brāhmanas who are generally the votaries of Vishnu I hope, are secretly doing this conspiracy by giving you the lessons of Vishnu-bhakti. 49

Better you leave those idle hypocrite Brāhmins ; associating oneself with such idle ones one cannot achieve the goal. You yourself see, by making yourself associated with those idle ones you have totally lost the prowess that you generally should have, being born in such a mighty asura clan. 50

Association with respective persons who are having predominancy of particular guna that guna naturally will influence the person who associates with them. Therefore the wise for maintaining the tradition and culture of his clan should stay within the same environment. 51

Ye fool, when you were born to me, it was your duty to destroy those who support Vishnu, instead, you yourself have become a worshipper of Vishnu. Do you not feel ashamed for this misdeed ? 52

I am the king of the three worlds ; you are my son, but how do you consider that there is someone else to be worshipped ? One who rides on the back of an elephant, he knows the elephant under his control. 53

Hope, due to your childhood you do not know your dignity. You might have been illusioned by others. Darling hear from me about the philosophy of the world. There is no other person to lord over the universe. A hero enjoys the world. One who subdues the enemies and makes others to be at his mercy he is the lord and he is to be worshipped by all. Therefore I am the only person to be accounted as such. I have conquered all the three worlds and I am the lord there. 54, 55

No doubt there is one who is known among the gods as Vishnu, and he is the leader of them. He possesses power of witchcraft like Shamvara of our asura race. 57

Give up your impudence and be proud of your puissance being born in my race. Ye, son of a lion-king you be jubilant and as your prey massacre the entire race of the gods.' 58

Hearing all these words Sri Prahlāda, a man of intuitive wisdom with his folded palms thus spoke to his father, 'Father, what you have spoken, to your estimation all those are correct. No doubt, you are a hero and the ruler of the three worlds ; you have conquered all the three worlds and you are the lord of them. I do not underestimate you. You being the king therefore there is certain splendour of Sri Vishnu, in you. respected father, but all these prowess, greatness, power and this kingship you possess is all due to the favour of Sri Vishnu, otherwise nobody can possess them. But I cannot approve your advice to me that I should give up the companionship of the holy Brāhmins. This is not justifiably pronounced. O respectful father, kindly the complacent one who is steeped in nescience how can he get the light

of wisdom. Therefore one who is in the quagmire of māyā and who is fallen into the whirlpool of this saṁsāra-ocean there is no other way out except taking recourse to the holy Brāhmins who alone can show the light. One who due to his malice, and anger abandons the association of the holy Brāhmins, who are the only source of our spiritual enlightenment, surely he foolishly destroys his vision of the eyes. 59-64

How can the wise give up the nectarine blissful association of the holy Brāhmins? Accordingly, is it possible for such wise ones to remain in companionship of wicked ones who are to them like burning fire? 65

O respected father, no doubt Sri Vishnu is all-pervading, yet the holy Brāhmins are indeed His very Personifications. Therefore how can I make myself undone being devoid of the companionship of the holy Brāhmins? 66

From the cow's milk ghee is prepared. Brāhmins perform the yajna by offering that ghee into the fire of sacrifice in supplication to Sri Vishnu. Therefore cows and the Brāhmins are to be treated as the representatives of God Vishnu. God Vishnu Who is the Sustainer of the universe rests in them with His Divine Splendour. There are eight species like cows and Brāhmins in whom Divine puissance of the Supreme Lord Sri Vishnu shines forth. And even the gods without their blessings cannot remain in their respective positions. Therefore the Brāhmins are far superior than the gods of the celestial worlds. How the wise will not pay due obeisance to such holy Brāhmins?

The cows and the Brāhmins are the wheels of the world-chariot. Brāhmins and the cows are to be worshipped, saluted and carefully looked after because by their blessings only the world is sustained. Cows and Brāhmins are exceptional benedictors of the world. By touching them, seeing them and praising them one can easily wash of his sins. 67-70

It is the fact that if the cows and holy Brāhmins were not existing, then the sins that are growing by leaps and bounds by the indulgences of wicked fellows would have destroyed the world long long ago in the scorching fire of those sins. 71

The Brāhmins are the panacea of the worldly disease. Therefore if one who is suffering in this affliction of worldly disease goes and surrenders to a holy Brāhmin at once he will get the remedy by having thus panacea in the shape of spiritual enlightenment from him. 72

O respected father, it is only the Brāhmins who constantly visualise the Supreme Divinity Sri Vishnu. Those who have not attained success in their sādhanā how can they know the Supreme Truth. 73

Therefore for securing intuitive wisdom one must supplicate to Brāhmins. O respected father, if one getting enlightenment does not endeavour for realising the Supreme Divinity Sri Vishnu and even does not feel for this his misfortune. he is no better than the dull-witted animals." 74-75

Hearing all these words Hiranyakashipu rose into turbulent anger and although became impatient but with a false laugh spoke : 'Ah, what a wonder ! can it be ever possible that a cat makes panegyric to a rat or a peacock makes such panegyric to the snakes ? How then my child Prahlāda could extol the Brāhmins ? This is doubtlessly the indication of a very grave danger. 76

The fools even after gaining enormous wealth ever act as pamperers. My son is to be venerated by all, whereas those who should have supplicated to him instead have been worshipped by him—what a misfortune ! 77

Ye fool, you although ever see in your own eyes my splendid wealth and prowess, ye impudently speak about Sri Hari. Alas, foolish crow many dwell in a grove of mango trees but it delights in sucking the bitter nimba-fruit. 78

Tell me who is that Vishnu worshipped by the Brāhmins? We, the asuras feel it a disgrace to talk of that Vishnu Whom you consider as your worshippable Lord. Fie unto you. 79

Vishnu does not exist at all. Yet in such hallucination you speak so gloriously about him. Now what I say as it were, without threads you weave the cloth. Therefore you have become an insane lunatic. 80

Ye fool, you are building castles in the air. You are trying to smell that flower which does not exist at all. Don't you know that worship of Vishnu does not reward anything. That is a mere illusion. You are a child, so you impudently look for Vishnu but we, with our all intellect although search for him but he never is found. Such an intelligent person as I am, when I do not find him out how then can others trace him out? 81-82

When Hiranyakashipu thus caluminated Sri Vishnu Sri Prahlāda could not tolerate any more. Actually while his father was speaking he put his fingers into his ear-holes. He now fearlessly spoke to him so saying, 'Father one who caluminates Sri Vishnu, the Supreme Monitor of all, whosoever he may be, even though respectable father, he must be silenced. 83

Father, you are steeped in nescience. Many a time you were in bewilderment having fallen into the quagmire of saṃsār. You are an utopian king having totally lost your foresight. So at your impudence Vishnu's Divine

position is not at all shaken. The master yogis even cannot realise His Supreme Divinity, how then will you be able to know Him Who is practically inconceivable. He is known only when most fortunate one is bestowed with spiritual wisdom and his eyes are collyriumed with devotional insight. How can people who are steeped in nescience realise Him Who is beyond sense-perception although He is always gracious. 84, 85

No doubt, unstinted heart may contemplate upon Him but generally people pollute their mind having malice, lust and ego. Therefore with such polluted mind how can they conceive Him Who is supper-mundane and transcendental ? 86

Those expert wise men who strictly following the path of unalloyed devotion to Vishnu wash off the impurities of their hearts making it not having any attachment to any ephemeral objects and thereby in their unstinted heart may conceive Sri Vishnu. When Sri Vishnu finds them dovetailed in His service and have become unstinted He makes Himself visible before their devotional eyes. Therefore how can He be visible to you all who are blinded in the quagmire of māyā ? 87

Pesons who are cherising in their hearts lust, anger, infatuation, malice etc. if they could meet the Supreme Divinity Sri Vishnu, then why the exalted munis take to the path of austerities by making them totally abnegated from the enjoyment of the ephemeral pleasures of the world and why will they follow the path of steadfast devotion.

Father, I cannot foolishly say that I know Him in reality. One who has realised Him, knowing His all-pervasiveness and All-Blissful nature he will maintain no distinction between the friend and foe, any opposites of the worlds. He attains final beatitude in his life. No doubt I too desired to follow their footsteps, but although earnestly endeavouring

yet could not know Him. Father, at times, I feel myself blessed being surcharged with His feeling but soon it is interrupted. I need not at present tell you about methods how to attain Him. Instead I should tell you about those obstacles which obscure the knowledge of knowing Him. Mainly malice brings the curtain to prevent to have His Vision. 89-91

Your heart is full of malice which actually is the hindrance to know the Divine Truth. A man who has covered his both the eyes with cloth how can he see anything of the world? It is only through the eye collyriumed with the spiritual vision can visualise the Supreme Divinity as and when the mortal eye is provided with some suitable glass, then only one can cast upon a gem. So if you were endowed with that devotional eye you could easily have the vision of Sri Vishnu, the Supreme Divinity. 92-93

Although His external potency māyā created illusion for all jivas of the universe yet he has been given the chance to subjugate Him through unalloyed devotion to Him. 94

One who is not earnest to attain Him, Who is Blissful and easily supplicated, then he welcomes all sufferings in life and his life becomes will-o-the-wisp. He is reproachable by one and all. Fie unto him. He is undone." 93

Hiranyakashipu, who ever maintained enmity against the gods, on hearing these words of Sri Prahlāda became extremely angry—his very face showed that. He began trembling out of anger. He rebuked Sri Prahlāda in such a way as if he was discharging thunderbolts against him. It was just an expression of his malicious feeling against Sri Vishnu. 96, 97

The dull-witted asura-king Hiranyakashipu ordered his men to drive away Prahlāda. When such an exalted devotee Sri Prahlāda was sent away from his capitai it actually worked to cut down the life span of Hiranyakashipu and he actually welcomed the doomsday. 98

Hiranyakashipu with his terrible angry-mood and quivering lips looked towards the Brāhmins, the preceptors of Prahlāda and shouted, 'Ye Brāhmin-animals leave this place at once. This time somehow I excuse you. Go and most carefully teach my boy good lessons. That Brāhmin felt it a mercy from asura-king, 'It is your kindness' so saying he left for his home. That stupid Brāhmin was looking after how to please the asura-king and became quite averse to Sri Vishnu. People who are after pampering the corporeal body, they can go down the ladder and can do anything and everything for their selfish gain. 99, 100

CHAPTER—IX

Sri Nārada said : 'The attendant-asuras being instructed by king Hiranyakashipu took Prahlāda to the residence of his preceptor. Prahlāda became more devoted to God. The exalted devotee Prahlāda began to learn different branches of learnings and now stepped to his adolescence. 1

Generally when one reaches his adolescent age he does not believe in any super-power and his mind goes to the bad propensities. But Sri Prahlāda began to have ever-growing steadfast devotion at the Lotus Feet of Sri Krishna and accordingly non-attachment to the ephemeral enjoyments. Really it was an exception. 2

During his boy-hood when the faculties of his senses were quite immature he imbued unflinching devotion to God Vishnu and now at this stage of adolescent age when the faculties of his senses matured to their prime of youth he became fully dove-tailed in the contemplation of Sri Krishna. 3

He began most brilliantly shining with the effulgence of the moon of Divine Wisdom. This moon of Divine Wisdom is not having at any time any eclipse as the moon of the phenomenal world is affected, neither is it having any condition of reduction of the digits like the phenomenal moon. This moon of divine wisdom is so unstinted like the very purity and transcendence of God Himself. The moon of the sky does not shine all the time and even when it shines with its all the digits, it may get eclipsed. Whereas the moon of divine wisdom shines forth with all its effulgence at all times and never is it eclipsed. The moon of the sky sheds the alloy of the outerworld whereas the moon of the divine wisdom not only removly the afflictions of the heart but it saturates the heart with the flood of Bliss. 4

The preceptors of Sri Prahlaḍa were extremely afraid of Hiranyakashipu : therefore they did not impart any lesson about God to Sri Prahlaḍa but as providence smiled upon him Sri Hari Himself bestowed upon him the divine wisdom. Particularly Bhagavān stationed Himself in his unstinted heart, therefore where sun shines there needs no lamp to meet the object. 5

One who is fully illumined with wisdom and also one who is so dull-brained that nothing enters into his brain to give any lesson to them is unjustifying. As one who suffers from no disease and one who is having incurable phthisis or cancer to give them medicene does not serve any purpose. 6

Once again, one day Asura-king Hiranyakashipu called for Prahlaḍa. Sri Prahlaḍa dwelling at the residence of his preceptors got more freedom to culture devotion and learnt vastly about different branches of philosophy and became fully surcharged with overflowing devotion. He came and after makig his prostration at the feet of his father stood before him. When the king said,

‘The lesson that you had from your preceptors how can it go waste ? The fire may hide under the ashes, accordingly your intelligence was obscured but now I think due to the proper coaching given by your preceptors your intelligence shines forth. Dear gem of the asura-clan, O dispenser of the devatās, it is good to see that the ignorance that was prevailing during your boyhood now is removed and now you shine like a sun dispensing the mist of the sky. Dear darling, during my boyhood the Brāhmins misguided me and made me prowessless as you were done. When I was grown up I could understand their stupidity and I equipped myself with proper learnings. 8, 1

Now I find, you have understood your responsibility therefore I may rely upon you by giving greater responsibility of diplomatic affairs of the administration. And I shall feel happy to observe your ability of administration. 11

Dear darling, your preceptors too spoke high of you finding your skilfulness in learning the nitishāstra, ethics and politics. Your erudition is so vast that your depth of knowledge is really laudable. For an expert ruler, he should observe through his both the eyes how to subdue the enemies, both the ears are to be engaged for listening about his son’s administrative capacity and the wounds of weapons due to the previous wars on his body are the shining gems.’ 12, 13

The exalted devotee Prahlāda, who was fully composed in his mind when heard all these words from his father fearlessly but gently spoke. 14

‘O king no doubt your those golden words are pleasing but you have not spoken a single word in glorification of God Vishnu. The Vishnavas do not give any value in the talks devoid of glorification of Vishnu. No doubt, we have to learn the lesson to become skilful but those lessons

which are extolling the Glories of Sri Hari conducive to extinguish the fire of affliction of the illusive world are worthy to listen. Those speeches which extol the transcendental Glories of Sri Hari and Which bestow the highest blessings to the devout listeners whether they are coached with perfect linguistic style or with grammatical defects, the wise heartily welcome them and with rapt attention listen to them. 15-17

Father, the learnings which ultimately lead to be more entangled in the worldly way of life what real good it serves ? What is the use to get the lesson from those literatures which make us averse to God and forgetful of the real function of the soul ? By learning those ethics and politics which lead to more entanglement in worldly way of life what permanent good can one achieve ? People who are already having tendency of enjoying the ephemeral pleasure if are added with the fuel to the fire of their enjoying propensity then are they not thrown to the deep ocean of the worldliness ? Not to possess more properties of the world is better, because that may ultimately help him to look for attaining spiritual good in life because distressed persons one day may crave for the Grace of God. 18-20

Therefore my humble request, dear father, do not spoil your brain indulging in too much politics. Does a man who possess a sound health become addicted to drugs ?

As the mighty warriors always secure best weapons, so the wise consider that is the best weapon which cuts assunder the knots of the worldly bondage. And therefore the Shāstra which enlightens us in destroying the quagmire of māyā is to be learnt with all earnestness. The real treasure of life is the spiritual sādhanā. This universe belongs to Sri Vishnu, so how there can be alternative means than the way which leads to the realisation of God ? 21-23

When it is well-established that without the superintending of Vishnu nothing can exist whether sentient or non-sentient, then what else can be the object of our achievement and why should we endeavour for attaining anything else? Besides, to gain the worldly wealth one has to labour hard and again when it is lost it gives great sorrow. Does the worldly possessions give any permanent happiness? The wife, children, wealth are so ephemeral like the lightning flash. If they could be permanent assets then to yearn for them could be meaningful and if they could be the support of our life we would take their hold to cross over the worldly ocean. If anybody finds any importance in possessing them yet more ethical life will not lead to achieve any everlasting good. So instead of hankering after them better to render devotional service to Sri Nārāyaṇa, the Lord of all virtues.

24-27

What more, if a man with good sense when renders devotional service to God Vishnu Who is the very Ocean of mercy, even with the prayer for material gains the Lord readily bestows upon him everything to his fulfilment such as faithful servants, maids, wealth, kingship besides yama, niyama, dhyana, contemplating, endurance and the intuitive wisdom which ultimately will lead him to the attainment of final beatitude of his life.

28

Father, the Omniscient Lord is to be worshipped in one's unstinted heart. The Almighty Lord Who instantly creates, sustains and destroys the universe how can one cause any displeasure to Him? Can there be any man of good disposition who does not take recourse to that Lord Vishnu Who is the ocean of Bliss. Therefore those fortunate ones who are desirous to get rid of the afflictions of this life of transmigration should adhere to listening to the exploits of Sri Hari constantly and act accordingly to render

devotional service to Him—there is no other means for attaining solace and happiness in life.’ 29-30

Though these words of Sri Prahlāda were nectrine blissful but on hearing them, as water put into the burning oil it enculfs with all fury, Hirānyakashipu rose into violent anger. As the owl cannot bear the sun-shine so too Hiranyakashipu could not bear even those most enlightening words on listening which a man of discriminating faculty certainly disperses his nescience. 31-32

He in that turbulent anger with his red burning eyes looked alround and then in thundering voice ordered his men, ‘kill at once this wretched boy with dreadful weapons. Let me see, how Hari can protect him. Let the fool now know the consequence of his devotion to Hari. Soon his body will be a feast to the crows, kanak-birds and vultures ; On hearing about Hari from him my body is engulfed in burning flame—so-to-say. So, see before he pronouces a word about Hari let him be sent to the home of death.’ 33-36

Soon this order was pronounced by the ruler the asuras present there at once raised there weapons and attacked Prahlāda with their atorming outburst or rage. But Sri Prahlāda as he was dove-tailed in Sri Nārāyana remained unperturbed. Yet they mercilessly began to torture him by assaulting him. 36

Sri Prāhlāda entered into deep contemplation of Sri Hari and it so happened that no weapon could touch his body, far to make him suffer even the least. The Almighty Lord Sri Hari without the notice of others actually bathed Sri Prahlāda with showering the Nectar by touching every part of his body with His Blissful Lotus Palm. By the Grace of the Almighty God Prahlāda’s body became as strong as thunder-bold and which prevented all the weapons to fall upon it. So their attacks were futile, 7-39

Hip hip hurrah, all glory to the devotees of God Sri Hari ! Due to the unswerving devotion at the Lotus Feet of Sri Hari, Sri Prahlāda was given all protection by Sri Hari Himself. The weapons that were used to assault him by the asuras, before they could touch his body were broken into pieces and like sparks were scattered hither and thither. Nay, even inevitable triple afflictions of *māyā* viz, *ādhyātmik*, *ādhibhautic* and *ādhidaivik* are afraid to approach an exalted devotee of God Sri Hari. Therefore how these weapons could do any harm to an exalted devotee of Sri Hari ? As ice cannot rest with fire, darkness cannot exist where there is sunshine and snake cannot remain alive before the Garuda bird accordingly the weapons applied against an exalted devotee of Sri Hari cannot touch his body. 40-43

Absolutely there rests no fear for an exalted devotee of Sri Hari even from the lord of death from the drinking of deadly poison, from the evils of planets and nay, even when dissolution of the universe takes place. Therefore those asuras were most negligible like the mosquitos. What harm could they creat to Sri Prahlāda ? So log as one does not realise Sri Vishnu as the Monitor dwelling in one's unstinted heart one is caused to suffer from various diseases, attack by the wicked, destiny and harmful planets. 44-45

O holy Braāmanas, that exalted Lord Sri Nārāyana, the God of all gods when is realised, there remains nothing more to be gained. One who has got such God-realisation what not has he conquered ? When one has installed God Vishnu in his unstinted heart and realises His All-pervasiveness he himself becomes an object to be worshipped by all. 46

As the gale cannot shake the mighty Sumeru mountain so too all those asuras could not torment Sri Prahlada who was in deep contemplation on Sri Hari by their onslaughts, instead they themselves got wounded by their own weapons which fell on them in return : they left their execution. When

they failed to kill Prahlaḍa everyone whether good or bad was amazed. This news actually created fear in the mind of Hiranyakashipu. 47-49

From his very birth Hiranyakashipu did not know whether there was anything to be afraid of but this was the first instance that he got himself frightened. He in great awe-stricken mood asked, 'How this can happen', so saying he became mum. His face indicated as if he is amidst the gravest danger. Yet as he was a perverse asura once again he began to plan how to execute death sentence to Sri Prahlaḍa. A man who is in the quagmire of māyā never can have a good lesson. His mind always works for evil acts and he can indulge in any wicked action. 50-52

When assaults by deadly weapons became futile Hiranyakashipu grew extremely anxious and resorted with pertinacity to various devices of killing him. Now he ordered his men to let loose the poisonous serpents around Prahlaḍa so that they may bite him freely. Serpents ran towards Sri Prahlaḍa with their raised hoods. They soon woured their dreadful poison by their bites but Sri Prahlaḍa remained in deep contemplation when Sri Nārāyaṇa resting on the back of Garuda stationed Himself in the unstained heart of Sri Prahlaḍa. The Lord gave an ablution to His exalted devotee Sri Prahlaḍa with pouring holy waters from His conch. Thus Sri Prahlaḍa was inundated into the ocean of Nectarine Bliss, therefore even the deadly poison could not do any harm to him, nay, how it could touch his body. 53-69

Now this attack by the poisonous serpents became futile. When the serpents recoiled Sri Prahlaḍa's sacred body O dear Brāhmiṣ, it appeared as it were, Sri Krishna was enacting His Kāliyadamana Leelā at the Kāliya lake in the waters of Yamunā. It may be so, that Sri Prahlaḍa too enjoyed the Nectarine Bliss in contemplation of that Kaliyadamana Leelā of Sri Krishna. 60

Those poisonous serpents to their might tried to bite Sri Prahlaḍa but how could they inflict any wound in the holy person of Prahlaḍa whose body was nurtured by Transcendental Nectar? Instead they got their teeth broken and their heads which were dazzling with gems got fractured and were profusely bleeding. Hundreds of eagles pounced upon them to have their feast delightfully. Only a few who remained alive somehow could run away. 61, 62

O Brāhmins, there is no wonder, this was an act of Sri Nārāyaṇa to protect Sri Prahlaḍa who was His ardent devotee. This very God protected Sri Mārkeṇḍeya Muni even when there was total dissolution of the universe. Even such an act on His part is nothing to be wondered because by His mere Will the creation of the entire universe takes place, what more. 63

Those serpents who could save themselves with their broken heads and profusely bleeding approached Hiranyakashipu and reported thus. 65

Worshippable king, no doubt you have conquered Indra, king of the heaven but we failed to execute your command, far to kill him, even we jointly could not inflict any wound in the body of Prahlaḍa. O lord, alas, even lion fails to pounce upon a deer. O king your son has become invincible. 66

O master, we could even make the entire waters of the seven seas poisonous or the high mountains burn into ashes but we failed to exercise any power against Prahlaḍa. Therefore none can kill him except yourself. Your this son Prahlaḍa is a great soul. When we became envious towards him many of us met death at the attack of Garuda birds. We could not know wherefrom so many Garuda birds came there? We who all could run away but we too lost our

teeth. O king, we are most surprised that while we noticed him it appeared his body was as soft as the petals of the lotuses but soon we tried to inflict wounds on his body with our sharp teeth, we felt it as three times harder than the thunderbolt. Thus those serpents reported the matter to their king Hiranyakashipu and took leave of him. Hiranyakashipu with great anxiety pondered over how Prahlāda could be so invincible and actually he got his heart broken.

66, 69

CHAPTER—X

Sri Nārada said, 'Hiranyakashipu, the emperor of the asuras after having counselling with his ministers got himself convinced that his son Prahlāda cannot be subdued by using any kind of punishment. Therefore he sent a messenger to convey his sympathy to Sri Prahlāda who was ever free from any malice and pure at heart. When Sri Prahlāda presented himself before the king king affectionately spoke to him thus.

1

'O durling Prahlāda, though you have committed offences and thereby subject to severe punishment unto death yet you, being my son, I cannot execute that punishment to you. I no doubt, as a king ruled out your death-punishment and accordingly the asuras in concern were ordered to act upon. But lately I pitied upon you and withdrew the order and so you yet happily live. To protect or to destroy oneself is depending upon my will. You did not know my prowess and therefore being a mere child disobeying me, you took recourse to Hari Who is not known and Who is not existing at all.

2-3

Let this be gone, O darling, now you give up that enmity. Reignorant, one knows, the kings cannot be always merciful, because soon they are provoked they have got nothing to

consider as right or wrong. So at any moment it may happen in provocation, taking as an enemy, I may kill you outright. 4

Further, O darling, why should you cause me to provoke, when you have to live with me? Once again ponder over that nothing happens without any cause. You should deeply ponder over what a great physical strength you possess, therefore why so foolishly should you seek favour from our enemy? Better now itself you give him up altogether.' 5

Sri Prahlāda who was endowed with the intuitive wisdom, being a staunch devotee of Sri Hari could realise the ill motive of his father, and therefore he replied him thus: 'Father, the very very sweetened advices that you have just now given to me, so in future I shall thousand times elucidate them. The substance of your advice is that kowing pretty well your prowess why should I yet support your enemy and therefore I should leave your enemy. Because, those persons who do not look for their spiritual welfare their very utterances involuntarily welcome the calamities in their own lives.

O king, you yourself judge it; is there anybody else enemy to one than the lust, anger, thirst etc, the six enemies of the heart? Because these six enemies with their sinful propensity ever stand at the gate of one's heart preventing oneself from any freedom to enjoy the perennial happiness. 8

As an illusive wife creating spell upon her hen-pecked husband draws him away from the affection of his parents so too people being propelled by māyā succumb to lust, anger, thirst etc, and ever forget only the Well-wisher, Sri Hari, the eternal Presiding Deity of the heart. 9

It is only a thirsty cow on seeking for water by chance may come to a lake full of prilude water, so also people roaming on earth and having been afflicted by the triple afflictions of māyā by providence only may get a life of abnegation from the helish Samsār and finally take recourse to Sri Vishnu. But yet he has to face many obstacles in life because until the last, these enemies viz, lust, anger, thirst etc will stand on his path like the Alps to cross over. 10

O king, yes, obeying your advice I totally give them adieu. Now regarding one's own prowess what you have said let me interpret it. The Divine power that is bestowed by God Vishnu is only the proper and real strength of one's self, because, Vishnu alone is the only Propeller of all beings, Therefore one who does not adhere to Sri Vishnu is the real enemy ; one must not keep any relation with him. 11

Father, I have taken this unshaking vow that I, by all means will give good bye from a distance, all these enemies and never even in dream cherish them in my heart. I, by all means shall take hold of Sri Hari Who is the real Well-wisher and the strength. Let your good-will make me adhere to Sri Hari. 12

Now let me explain about your comment in regard to that Hari does not exist. First I thought such utterances are most offensive but now I understand that is full of intrinsic meaning. Yes, in this universe leaving Him nothing has got meaning and becomes purposeful. Therefore He is to be worshipped by one and all. Can there be any one equal to Him ? So, Hari-Bhajan is the only duty of all and those who do not worship Him they must not be served. 13

Those who are not illusioned by māyāthey take recourse to the Transcendental Name and Divinity. But those who are robbed of their intellect by the illusive māyā they will adhere

to the demy gods who are subject to decay and death. Those who are elevated and spiritually enlightened they never will worship mamon. Men who are unstinted at heart they are really enriched abundantly. None else is to be considered as wealthy person. 14

O king, God is beyond any limitation such as neither long nor short, nor small, nor big ; neither has He got any phenomenal name or form but He is Transcendental. Therefore one who has realised the awful and miserable condition of the life of transmigration will take recourse to Him. He is the Monitor of all and He is the Supreme Godhead. He is known as Sri Vishnu. I have taken shelter at His Bliss-showering Lotus Feet.

Father, what we have been discussing is the most secret talks, the Yogis who contemplate upon the Supreme Godhead they generally in solitude discuss among themselves such topics. Secondly these talks are full of esoteric Aspects of the Supreme Truth. Therefore let us stop here. What you have pronounced through your mouth that cannot be withdrawn. The food which is vomitted how can be eaten once again ? 16

Sri Hari Who is full of Divine Potencies shines forth with His Divine Effulgence and His Divine Name when heard once, makes one wash off his sins. He is not devoid of form and name. He has got Transcendental Name and Form. He has got thousands of Divine All-suspicious Names. He enacts His Divine Leela by getting Himself incarnated in many Divine Forms out of His Own Prerogative. He is the punisher of wicked whereas He fulfils the desires of His supplicants. 17

One who chants any one of His numberless Divine Names being free from offences or even remembers at his untainted heart certainly his merit excels all other virtues. Therefore those gods who know the glory of Divine Name naturally feel envious for the super-natural possession of those for-

fortunate blessed ones because they although born as gods could not attain to that. 18

The munis when visualise in their blissful untainted oceanic heart the dazzling and effulgent Sri Nārāyaṇa, the *Sai-Chit-Ananda* Vighraha, they attain to their final beatitude of life. 19

People contemplating upon His Divine Form go beyond death. What more, whatever is existing whether sentient or non-sentient beings everything exists due to His propelling. He is the Shelter and the Sustainer of the universe. Therefore there is nothing to surprise in my case, I being a self-surrendered soul to Him, the poisonous snakes, the mighty asuras that were being commissioned by you came to destroy me but they could not do so. In this I do not give any importance. This is most negligible and unaccountable. 20-21

Jivas are born being propelled by Vishnu's māyā and they themselves are His *Tatasthā-shakti*; therefore how they can fight against Vishnu Himself. A man who by exercising spell when creates most poisonous snakes how can those snakes create any fear to him? 22

O king, as a foolish crow may fly a long distance leaving aside an orchard full of ripen fruits likewise a man full of malice and stupidity cherishes antagonistic feeling against Divine Name and Transcendental Personality of Sri Hari Who is the only Bestower of boons and Saviour of mankind, and thereby welcomes own worst misfortune. 23

Nay one's good luck or bad luck is the action of the scrupulous māyā, the illusive potency of Sri Nārāyaṇa. People deluded by māyā commit numberless sins. They are ever under the spell of māyā, therefore they are at a loss of their discriminating faculties. Being influenced by the triple-gunas of the deluding potency of God, people

succumb to the life of transmigration and reap the fruits of their karma. When they remain entangled by *māyā* how they can have their freedom ? 24

You are my father, therefore honourable to me. I should not use any such words which may perturb you. Therefore I must refrain myself from discoursing further on this subject. O king, be merciful unto me, otherwise I have to go my own right path and ready to face what is forthcoming. 25

Sri Prahlāda being a devout soul so gently spoke to his father and then became silent. Whereas Hiranyakashipu, a devilish character looked all round and then with a great anguish spoke thus, 26

‘Alas, I cared my child with all my affection but now look, how he behaves ! How painful it is that he pretends as if he is the most innocent person, but his behaviour is most contradictory. 27

O the ministers, let you all judge his pronouncements and tell me whether he merely pretends or there is any sincerity at all ? 28

Re fool, how do you go on talking uselessly ? How do you consider yourself more wise than myself as well as my learned ministers ? Neither you are at a delirium due to defect of your brain nor due to suffering from some serious disease. Are you having any deficiency for which you have to look for favour from Hari (Vishnu) ? 29-30

As a man without creative organ cannot enjoy Urvashi, a celestial enchantress so too, you although got this golden opportunity to be born as my son, and having possessed this champion youth and abounding wealth cannot enjoy them due to your idleness and foolishness. What more misfortune may befall upon you ! 31

Re fool, why should you so ignorantly take yourself to the path of religion ? I am your well-wisher but you think me contrary. 32

You are at the prime of your youth. Make yourself happy, be merry doting with youthful enrhantresses, Numberless of them are ready to serve you. Better, give up dry and substanceless Brahman. Don't waste your life in vain by warshipping god. Enjoy the life and be happy. Many youthful girls with full of honey in their breasts will be waiting upon you. They are like she-elephants on heat just hunting for their mate. So take hold of them. Then you will know where happiness of life rests. Once you company them, never you will utter that "Brahman is praise-worthy or worshippingable." 33-34

If you once become fond of hunting, games or art of music, then never you will go to learn anything of morality. What I have earned by my own labour that abound and are far-surpassing the wealths of the gods of the heavens ; everything will be at your disposal and you may enjoy them freely at your heart's content. Therefore Re fool, why then run after something which is a mere myth leaving aside the abounding treasure of your father. 35

What great happiness you may enjoy by making myself pleased, whereas what happiness can you derive from Vishnu ? Are you not noticing that even Indra, the king of the gods wait upon my mercy. Therefore obey me without any hesitation. 36-37

When emperor Hiranyakashipu thus concluded his talk his ministers began to address Prahlāda. They said, "Dear prince, you should know when our emperor is pleased and extends his kindness, the gods of the heaven feel it the great boon to them. The moon-god is so subjugated to him that when our emperor desires to decorate his forehead at once he (moon) presents himself as a looking-glass before him. And

if he delays to appear before him at once our king's frenzy look becomes a death-blow to him. 40

Varuna, god of the oceans regularly supply him pure and fresh water himself carrying the pot with a feeling as an honour to him. 41

The Vāyu (Air) god serves him by carrying his message to a far distance. He does it without any delay therefore he is entitled as constant mover. 42

You are really fortunate to be born to him who has got no exception in prowess and prosperity in three worlds. Hari is after all one of those gods who wait upon the mercy of our emperor, therefore should you not leave him aside ? 43

The exalted soul Prahlāda on hearing those words of the crooked ministers realised them as the thorns on his path of spiritual progress. 44

Sri Nārada said, so Sri Prahlāda felt—'my conscience neither permits me to reply them nor allows me to remain silent.' 45

These all are the tests put to me by the providence in examining my steadfastness of devotion to Sri Nārāyana otherwise why these elders should say so irreverently... 46

O my Lord, no doubt, whenever one does good he meets obstacles. It is the fact that for auspicious acts there are many difficulties to over-come. So All auspicious Hari-Bhajan how can be done without facing obstacles ? 47

Some unsteady persons with their polluted heart pretend themselves as the devotees of Sri Nārāyana but when they meet obstacles they give up Hari-Bhajan and take to their heels like at the very sight of a tiger the deer runs away hither and thither. 48

But those who are steadfast in their devotion to Sri Nārāyana, no doubt, even the wellwisher gods offer them temptresses or the devils create spolls or even elders advise them not to take to that path of devotion but none of them can sway over them from royal path. 49

All these obstacles are naturally expected, and there is nothing to surprise. Those who are possessing intuitive wisdom are firm in their resolute ; they well constantly keep their wisdom vigilant and with their conscience will overcome all those obstacles by remaining firm in their steadfast devotion to Sri Hari and doubtlessly they will attain the Summum bonum of their lives. 50

Next he said, father, yourself as well as your these ministers without judging the merit have given those convenient speeches. Those words of yours are without any substance and they are childish, no doubt apparently they appear pleasing, but I know doubtlessly that those are unwholesome to me. 51

One who has got his conscience, how can he pronounce these words ? If really father is the wellwisher of his son then never he can advise the son, "my son, enjoy a life doting freely with enchantresses, those who are like she elephants in heat." Should a civilised person pronounce these words to his son ? How could you utter such silly and impudent words to your son ? 52

Father, every one is scorched in the fire of lust, anger and thirst for enjoyment ; observing that I want to be away from them but how do you advise me to succumb to them ?

There is no need of advice in this matter as a blind even without the misguide of the miscreant falls into the well, likewise everyone on earth in his life of transmigration succumbs to the miserable fate of life of enjoyment.

He is truly a father or a mother or a relative or a wellwisher who by giving spiritual enlightenment delivers an engrossed jiva from the hellish life of gross enjoyment of the ephemeral pleasures. 55

As the deer for quenching thirst runs after the mirage but soon realising its illusiveness returns back, so too, those fortunate ones realising that gross material enjoyments are full of afflictions retire from that life of enjoyment and forthwith look for Divine Grace. 56

Realising that the mundane objects of enjoyments are like dangerous aquatic animals in the worldpool ocean I have taken recourse to Sri Vishnu as the safest boat. But alas, you do not show any pity upon me otherwise how you desire me to be drowned into that worldly ocean ? 57

When people have got natural temptation for gross enjoyment but should any wellwisher create more temptation by illusive talks for such enjoyment ? Is it not like sending an ignorant boy with a potful of ghee to the engulfing fire ? 58

An engrossed jiva who engages his eye to enjoy the mundane beauty, the ear to listen to worldly pleasing words that pollute the heart, the nostrils to sweet smell, the tongue to unabated taste and the skin to the soft feeling and also the mouth to vain talks, hands to the soft touch of women's breast, the legs to unwholesome resort, the creating organ indulging in unabated sexual mating etc. he senselessly succumbed to them yet he tries to put his son too and makes his life will-o-the whips. 59

As a man who has gone to the summit of his gross material life how can he know that Indwelling Monitor Sri Nārāyaṇa is the only Object to be served with all those

senses after being throughly spiritualised. A man who has gone to the north pole how can he see the south pole so also for an engrossed jiva how Sri Nārāyaṇa can he known ?

A man engrossed in mundane enjoyment and a man enjoying the Divine Bliss of Brahman (Bhagavan) are quite opposite. So one who goes to the path of enjoyment how can he take recourse to the path of devotion to God ? Therefore how a man who leads a life of steadfast devotion to God can take to the path of life of enjoyment and accordingly a man who is succumbed to the gross enjoyment how even in dream can aspire for a life of devotion to God.

31

Therefore O father, people who have taken to the life of enjoyment they as a reward, ever are subject to afflictions and that is endless. It is only when one takes to the path of devotion to God he gets solace and real unending happiness.

62

But you have given great illustration about the mundane enjoyment but you yourself know, that a full of concomitant sufferings, and in fact, the happiness thereof is so transient that really afflictions are rewarded.

63

The material enjoyment is ever subject to loss, theft, burnt and apprehension. Secondly to earn it is after endowing a great labour. So fie to one who aspires after it.

34

Powdering the neem leaves make it a pill with adding a little molasses yet it is nothing but bitter, likewise the material enjoyment is like a pot full of poison but on its surface there is a little honey.

63

A man with hard labour digging all around a mountain may get some pieces of glasses but by then he

has already become exhausted but before he goes to enjoy he has already become tired and senses worn up. 66-67

O emperor, among the two footed animals you consider yourself large-hearted and more happy but the Bliss that one derives in devoting oneself to the Blissful God Vishnu is crore and crore times superior to your so illusive happiness. 68

Even the creator Brahmā's enjoyment at his Satyaloka is insignificant to the Bliss of devotion to God. The Bliss of devotion to God is like unfathomable ocean but if minutest part of it is divided into a crore times yet with it the bliss of Brahman cannot be equal. 69

The veay remembrance of Sri Nārāyana at unstinted heart saturates oneself with such Bliss that is unending, unsusmounting ever-fresh and never becomes soiled. 70

By the very remembrance of Sri Govinda, the Supreme Godhead what abounding Bliss one drives how one giving up It can run after ephemeral pleasures? It is only one who is quagmired by māyā he alone can run after the worldly pleasures. Having obtained this rare of the rarest human birth and particularly when one by providence gets wisdom at once should take recourse to Sri Vishnu for eradicating the root cause of afflictions, decay and death. 71-72

When possessing good health and sound mind of one does not take to the path of devotion to Sri Hari how then at the stage of fallen health and feeble mind due to old age one can have concentration in devotion to God? Without having natural inclination how on compulsion or at disturbed cundition one can devote oneself to God? 73

Without taking proper protecting force beforehand if one proceeds through a dangerous zone full of cannibals and

when attacked by them no amount of hue and cry can make any use of him. 74

Therefore before death, who knows no time, takes hold one should take to the path of devotion to Sri Hari Who is most Gracious and the Delight of the mind. 75

What more should I speak in this respect. My only humble request is, O father, kindly yourself and your ministers be pleased upon me'. 76

As a camel on tasting the sweet juice of mango feels unpleasantness so too on hearing these amborsial speeches of Sri Prahlāda Hiranyakashipu felt extreme unpleasantness and began to shake his head. 77

He lost his discriminating faculty. He raised into furious rage and commissioned the wild mighty elephants for crushing down Prahlāda. He addressed their riders the warriors, thought Prahlāda is my child but he is the pest of the race, kill this fool outright. No mercy should be shown to such a treacherous person. Although he is my son but when behaves as a notorious enemy no mercy should be shown to him. 79

I have already crushed down all those who all adhered to Vishnu, my enemy, now Prahlāda may reap the consequence and be departed to join those Vaishnavas. 80

Don't think that I am engaging you all for such a small task. A warrior never underestimates his enemy. For him enemy is enemy, no matter big or small.' 81

Being commissioned by their king all of them felt proud and provoking their elephants who all jumped with their rising trunks towards the sky rushed towards Prahlāda as if, everyone was trying to overtake others so that it would be his credit to pounce upon Prahlāda before the approach of others.

On approaching him each elephant tried to lift Prahlaḍa by their trunk and instantly thrash him down and crush under their legs. But lo, those elephants who could lift the mountain could not even shake him, far to lift him, because he was holding Sri Nārāyaṇa, heaviest Divinity in his heart.

84-85

The Supreme God Sri Hari, the Lord of the Universe, Who holds the entire world with seven seas at ease like an Amla fruit on the palm of a child and the Dighastis (the elephants those are sprinkling waters through their trunks to the pleasure of the Lord) who are not even like masterseeds when such Sri Hari took hold of the unstinted heart of Sri Prahlaḍa then how those elephants could conquer Prahlaḍa.

86

When those wild elephants could not lift Sri Prahlaḍa at all, by their trunks they became more furious and therefore thought to tear him up by their tusks with their all body-force but, soon they tried, their tusks broke into pieces. Now their wild pride got crushed down and they felt exhausted due to profuse bleeding from their mouths. They fled hither and thither with loud crying roar that echoed in all directions at which king Hiranyakashipu's heart rumbled with great fear.

87-89

O the holy Brahmins, as the gnat does not know the existence of the mountain and therefore when fly dashes against it and dies, as the moth without realising fire enters into it and dies, but sorrow cannot touch a man of intuitive wisdom or ashram does not come to an elephant therefore these wild elephants could not know what was the divine prowess of Sri Prahlaḍa, a steadfast devotee of Sri Hari.

90

Hiranyakashipu who came to know that Sri Prahlaḍa yet remains unheart and firmly established in his devotion to

Sri Nārāyana. He, the devil again planned how to kill him ; and this time he ordered the mighty asuras to burn throwing him into the blazing fire. The asuras being commissioned by their king put a big fire with its flame rising to the sky and they threw Sri Prahlaḍa into that engulfing fire. They poured plenty of ghee into it at which it became like all-devestating fire of the world-dissolution when even the gods of the heaven ran away from their abodes. 91-93.

Prahlaḍa could not be seen at all and all the asuras present there thought that they have succeeded in their execution, whereas exalted devotee Sri Prahlaḍa was in deep contemplation of Sri Nārāyana, the Lord lying on the Ocean. Sri Prahlaḍa could know nothing but Sri Narayana Himself Who was lying on the coil of Ananta-shesha in that ocean of Bliss. Here in no time from all sides streams of water flowed and the fire was soon extinguished. Those asuras once again tried to lit the fire but no more fire could rise its flame. As seeing the Guru approaching the sincere disciple fell in prostration before his feet, as to a snake-charmer anake cannot rise its hood so too the fire no more could direct its flame towards Sri Prahlaḍa, an exalted devotee of Sri Hari, in His contemplation. 98

Respected holy ones, when the afflictions of māyā cannot approach the Vaishnavas, exalted devotees of Sri Hari how this fire could harm them. 99

When Hiranyakashipu heard that even devastating fire could not burn Prahlaḍa he lost his all intellect and becoming bewildered took his own sword and aimed against him. 100

When the learned Brāhmins stood up with their folded palms and said to the king, ravered king when you hold your sword all the three worlds become terrified. This

little Prahlāda is unaware of your prowess and the action of your anger. Therefore O revered king, you should not show your anger to him. A lion does not care for a timid hare. We shall look to it. Prahlāda is after all a lad and being your son, an object of our affection, therefore it is not proper to kill him. Alas, a little boy is always an object of receiving our affection, but unfortunately although he is born to you yet he is an ignorant lad and without any understanding.

101-104

O king, the wise among the wisest, so let us give a chance to bring a change in his mind by exercising our intelligence. Anyhow we always look for your favour. We shall try by all means to bring a change in him yet if ultimately we fail then there will be no alternative but to destroy him. O king, then you should not become angry upon us. We know, although he could not be killed by any weapon but it is no surprise to us ; we in course, will bring out what is the cause behind it and we, the Brāhmins know what is the final resort we have to take.

105-107

O king, we need not say any more about our pride, you may soon witness in your own eyes what mystic power we, Brāhmins possess. We humbly request you that you need not show your red eyes to him. O king, the very movement of your finger the inhabitants of the three worlds are trembled, therefore this little boy is not on your account.

108

Those selfish Brahmins thus flattering Hiranyakashipu somehow got his order to carry Prahlāda with them. But Prahlāda was fully endowed with intuitive wisdom, therefore none could shake his steadfastness in his devotion to Sri Hari by any means. Anyhow they took Prahlāda along with them. Those Brāhmins tried by all their cleverness to

bring a change in the mind of Prahlāda who was very clear in his conviction and therefore unshakable and unchangeable in his resolve. 109-110

Sri Prahlāda, an exalted devotee of Sri Vishnu and whose heart was ever free from any malice lived at the residence of those Brahmins with his full concentration upon Sri Hari, the Saviour of mankind.

CHAPTER—XI

Sri Nārada said : Sri Prahlāda who was endowed with intuitive wisdom, even while staying at the residence of his preceptors his unstinted heart was ever dove-tailed in the contemplation of Supreme Lord Sri Nārāyana and he observed the All-pervasiveness of Lord Sri Vishnu over the entire universe, but he in the outer world behaved like an insane boy. 1

He was indifferent in concern with the worldly affairs such as in hearing, anything of the worldly matter, in his secular activities, drinking, eating etc. He ever avoided the companionship of worldly minded people and preferred to live in seclusion. 2

One day his fellow students met him at a lonely place and they jointly spoke to him. They said, 'Bho the prince, your way of life is most wonderful to us, although you are a prince yet you are quite indifferent to the worldly enjoyments. We understand that you are possessing at your heart something wonderful upon whom you are contemplating and thereby ever the hairs of your body stand to their end with joy. If it is not a matter of so secret and undiscloseable then you may speak about him to us. Hiranyakashipu, the king of the asuras engaged his mighty warriors, elephants, snakes and put fire to destroy

you, but you conquered them all and you remain unperturbed. How did you become so unconquerable? But otherwise you are found prowessless and indifferent to everything else. Therefore naturally we are extremely curious to know the secret behind it.' 3-4

Bho Brāhmanas, thus when supplicated by those boys, Sri Prahlāda out of his natural affection towards them spoke, 'dear friends, what you all want to know I shall frankly tell that but you all have to listen to me patiently.' 5

My dear friends, look here, the wealth, servants, maids, the relatives, children, wife etc. no doubt are the enjoyable objects for all born beings but I request you to take the decision of the men of wisdom and then realise how ephemeral they are. Therefore you yourselves will consider whether one should aspire after them or at once they are to be given up from a distance. 6

First of all, you may yourselves judge, that a jiva due to some unknown reason while remains in the womb of the mother he is tormented with untold sufferings scorched by the gastric fire when remembering the consequences of previous birth he laments thus : 7

Alas, due to my forgetfulness of the Blissful Supreme Lord Sri Nārāyaṇa I am now caused to suffer in this dirty and dreadful womb. Many births I had and everytime I had to suffer likewise. Ah, everytime due to the nescience I could not look to my spiritual welfare. In the womb of the mother, lying in that abominable receptacle of faeces and urine, the breeding place of worms I, beaten again and again and wounded by the hungry worms, there itself suffered terrible agony and often swooned on account of that, I also suffered untold agony from the contact of the pungent, salty and burning acidity a stringent and

sour food that my mother had eaten, suffering agonies in every limb, I lied bundled up in the remembrance and covered by the entrails of the mother. All these are due to the forgetfulness of the Lotus Feet of Sri Nārāyaṇa. When I prayed that hereafter I would exclusively devote myself to the worship of Sri Nārāyaṇa being totally free from all other desires, also when should I be released from this extremely sufferings at the womb and after my birth I would not be acting so foolishly as before, steeped in nescience. 8-11

Thus in the womb of the mother the foetus with consciousness from the seventh month onwards yearns to get rid of the mother's womb. But it is like a tied up beast's attempt to quench its thirst when it finds water at a distance pond which is no doubt beyond its reach. 12

While the child thus prayed to Lord in his tenth month, he is suddenly dislodged from his place and pushed out of the womb into the world by uterine contractions. Precipitated by this he comes out with great difficulty, head downwards, breathless, suffering intensely, and all memory of his former state blotted out, cast amidst blood and urine on the ground, he writhes therein like an intestinal worm. As a man who is at the jaw of death his all the desires for enjoyments are futile so too he is lost of his spiritual consciousness being overcome by the body-sense. 13-14

A muni in deep contemplation may perceive the object of his desire so also a jiva in the womb of his seventh month realises the condition of the life. Again, as when a muni comes down from his state of deep meditation he does not understand what he actually realised at the state of his deep contemplation so also when a human babe is born from the womb of his mother he forgets everything of his realisation that he had in the womb of his mother. During the waking time as a jiva perceives the world so a babe while he remains in the womb of his mother he

realises everything. During the time of sleep one cannot perceive anything accordingly a jiva in bondage cannot know his spiritual characteristics. 15

Soon a jiva is born the nescience sway over him like a sword and cuts asunder the tree of wisdom but from the cut-off root of that tree of wisdom seldom the twing may crop up during his childhood and with the growth of his body the knowledge is increased. 16

Those fortunate ones who nurture their tree of wisdom with pouring water in the shape of associating themselves with unalloyed devotees as well as by studying the sacred books in which God Vishnu-Krishna's Exploits are extolled (they) ultimately enjoy the nectar of Bliss from the ripen fruits of the tree of wisdom by attaining the summum bonum of life. 17

But those who run after the material gains viz. gold and women their tree of wisdom become scorched by the fire in the shape of desires for ephemeral enjoyments and therefore ultimately by the sword of death that tree of wisdom is totally cut asundered. 18

Thus the engrossed jiva goes in his endless cycling of birth and death. And who knows when he may gain that spiritual wisdom which ultimately will result to imbibe devotion to Sri Nārāyana, the Supreme. 19

A jiva first suffers untold sufferings in the womb of the mother and after the birth at his infancy his soft body is pained lying in bed put with urine and dirt and appease his hunger by merely drinking mother's breast milk. Again during his prime of youth he is tormented by unsatiated lust. At the old age he feels frustrated. Therefore, O jiva, ponder over, whether there is even an iota of happiness in the worldly way of life ? 20

O the comrades, incidently what I have told you that you might have pondered over. I have told you about the sufferings of the jivas during their childhood. During that period although he passes through great mental agony and also physical elements yet he is unable to express it. Because yet he has not equipped with any expressable word. He suffers untold sufferings. 21

He is given bath and fed with food against his willingness. During his boyhood he wastes his time in playing games forgetting the life of real purpose. He joins with others for attaining something and labours but without any real prospect. Thus steeped in nescience his boyhood period is spent in vain and having the rewards of sorrows and sufferings. 22

Now you all hear from me about the extreme suffering during the youth stage. A youth is ever tormented by the turbulent unsatiated lust and also equally other five enemies of the heart viz, anger, greediness, etc. also take their possession and therefore thousands of mental diseases bewilder him. 23

A man full of his youth always becomes egoistic and hostile. He ever hunts for fresh enjoyments and with his unsatiated thirst never feels any happiness. His unquenching thirst for lust is not satiated by matting with his youthful wife, he hunts for new ones and also whatever wealth he possesses that do not serve his requirements. If at all any youth is content with possessing, one wife and the wealth that he earned yet he cannot have happiness because everything of the earth is ephemeral. Therefore wife, wealth etc. cannot make one-self happy, instead, as their loss crores of sorrows break one's heart. 24-25

One who keeps attachments to his wife, children, wealth etc. thereby actually has planted the seed of mighty tree of melancholy. Ultimately that seed grows into a mighty tree and asunders the heart. 26

O the asura-putras (sons of asuras), one steeped in nescience having his companionship with his wife, children meets the same consequence as an ignorant when plays with a cobra. 27

One who is desiring to be drowning into the ocean of melancholy may try to sail the ocean by a boat with numberless leakages or sitting on the same branch of a tree which he is axing through or will indulge in enjoying the ephemeral pleasures. 28

Therefore, O the sons of the Daityas, to enjoy the youth does not make oneself really happy. The suffering of the old age is unending. Like the perinial flow of mighty river the suffering from Ādhibyādhī (mental and physical suffering) causes an old man ultimately drowned into the ocean of melancholy. Really, living-being in his life of transmigration at no stage viz. neither during his childhood, nor youth nor old age can enjoy any peace or real happiness true to its sense. But those fortunate ones indeed, are really wise who leaving aside all temptations of enjoyments take recourse to the Lotus Feet of Sri Nārāyaṇa, the Supreme. 29-30

See, no doubt, one enjoys the youth with conjugal love but if he cannot beget a child he feels life-long most unhappy. Suppose, he gets a child but if the boy turns to be an unfaithful one, then life becomes more miserable. Further after getting a son if he dies that gives heart-rending sorrows. So what need it serves by possessing any object of ephemeral pleasure? A man who leaves a life of frustration having lost every possession of his luxuries due to the providence, to him even the sweet-scented pleasant malaya breeze of the spring season and the nectar-showering beaming moon actually become unpleasant, so also although a man possessing enormous wealth but at the loss of his wife and children becomes bewildered and feels void in life. Again at every stage man is afraid of his death.

Then how one should have his ego of I-ness and my-ness at any time, at any place and at any incident ? Therefore one should deeply ponder over whether there is any real happiness in possessing the material objects ? 31-33

Look here, in this mundane world, beasts, birds, deer, snakes etc. even though they may sustain themselves with the waters of the river but they too die or cause others to die. Leave them, can there be any creature from whom fear of death can be avoided by the human beings ? O the sons of the asuras, in the mundane world can there be a place or a particular period of time where and when one can become free from the fear of death. Does a wife or the wealth make oneself really happy ? The very thought of wife torments one's heart with burning lust and the unquenching thirst for wealth rends the heart altogether, If due to some cause one becomes deaf or blind or a part of the body paralysed or suffering from some incurable serious disease then one feels totally dejected at heart. Alas ! when life is at a peril what happiness can be derived from worldly possession ? What I have just now spoken to you that you all might have noticed or experienced, Those who are deluded by māyā they get themselves entangled in mundane enjoyment : steeped in nescience they are succumbed to lust and anger etc. having been lost of their discriminating faculty. How can they judge good and bad ? 34-37

O the sons of the Daityas, thus a life of enjoyment in this material world is the will-o-the-wisp. A man of wisdom never keeps any attachment to the mundane enjoyment. He knows that it is only those who are far inferior than the beasts they only welcome suffering by indulging in the material enjoyments. One who treads on the path of karma for him happiness is a day-dream. To reap the fruits of one's own karma one subjects himself in cycling a life of transmigration passing through different species of life. And we all see at the very face of our life that how miserable life we lead. Alas, jivas due to their previous karma when are born

as deer and move about in the forest are ever fear-stricken and though they are innocent creatures but the carnivorous animals like lions and tigers pound upon them. They pitiably cry in vain but soon become their delightful feast. At times they become the prey to the fanciful kings while they are on their pleasure-hunting. A mighty elephant is entrapped and there in the cage it pitiously roars. A parrot who freely moves in the sky also at times meets the same consequence as that of the elephant. A cattle is made to cry on overload to its extreme suffering. Should we not ponder over what offence did they do for which they have to suffer so much ? Alas, even to enjoy the fun the hunters prey the dumb animals and that too putting them half-dead so that when they suffer stretching their legs and pitiously cry unto the death they feel happy. O the sons of Daityas, thus jivas cycle their life being born in different species and suffer due to the fruits of their previous karma. 38-42

Alas, O daityas, it is also stated that sentient beings due to their karma tendency indulge in voluminous sensual pleasure transgressing all codes of virtue and therefore in birth-after-birth they are born as non-sentient beings. Alas, what more misfortune can befall to an engrossed jiva. 43

Now as per our survey we may come to the conclusion that practically there is not an iota of peace or happiness in the mundane world. In whatever way one may scrutinise every affair of the world ultimately he has to come to this final decision that world is full of sorrows and sufferings. A wise knows that the world is like a mirage apparently beautiful and full of honeymoon pleasure but in reality it is the very ocean of melancholy, sorrow and suffering ; therefore he never falls a victim to the gross material enjoyment. As the moth seeing the glow of fire run to it and instantly die so also ones steeped in nescience fall into the quagmire of māyā and they succumb to the hellish samsāra. Unfortunate ones devoid of spiritual wisdom and illusioned.

by the quagmire of māyā run after the ephemeral pleasure of the samsāra as ones without getting wholesome food eat oil-cake, husk etc. then how we can condemn them ? 44-46

Now let us leave aside this topic. Worship of the Lotus Feet of Sri Nārāyana, Lord of Goddess Lakshmi is the real purpose of our life—this is the be-all and end all. The Bliss that is derived by worshipping the Lotus Feet of the Supreme Lord Nārāyana is the ever-lasting peace and happiness. This Bliss is totally free from concomitant suffering. This Bliss is the highest pursuit for all beings. Merely by offering wealth or cloths or by severe penance one cannot do proper way of the worship of the Supreme Godhead ; whereas one should with his unstinted mind and uneclipsed wisdom worship Supreme Lord Sri Nārāyana thereby he surely attains the final beatitude of his life. Leaving aside this perinial source of Eternal Bliss which indeed is attained without any hard endeavour, if one foolishly runs after the most negligible ephemeral pleasure of the mundane world then what should we say, alas, is he not a fool who missing the opportunity of having got the throne of a kingdom now with utmost poverty begs door to door with a begging bowl in hand ? 47-49

Those who are engrossed in the mundane affairs they are certainly blind to see the beauty of the Transcendental Bliss of devotion to the Supreme Godhead. Those whose vision is eclipsed in the quagmire of māyā how can they have a vision of the Supreme Truth, the Supreme Godhead. For their misfortune the wise lament at heart yet they will show their deaf ear without least-respect towards Lord Vishnu. 60

O the sons of the daityas, thus knowing the world full of sorrows and sufferings you all should devote steadfastly to the Lotus Feet of the Supreme God Sri Nārāyana. Soon you will have the vision of that Supreme Truth and your life will be then purposeful and fruitful, indeed, rewarded with all success. 61

Though the world-tree is without any substance, yet it becomes fruitful and purposeful when it is utilised to the

service of Sri Hari. If one wants to serve Lord it is possible from here itself. The meaning is, here being born as human beings jivas are given the chance to serve Sri Hari and make the life purposeful and fruitful. Because jivas in bondage without possessing corporeal body merely through their astral or subtle body cannot serve the Lord. 52

Therefore being born as human being on earth one must with unalloyed devotion serve Supreme Lord Sri Nārāyana, only the Refuge of the universe. Even for the sake of the service of Lord Sri Nārāyana, to renounce the kingship and live as a recluse is thousand times better. Then only the purpose of being born as human being is well-honoured and becomes fruitful otherwise there is no rescue from the cycling of life of transmigration. People should cut asunder the knots of the worldly bondage by rendering unalloyed devotion to Sri Hari. Let you all devote yourselves to Sri Hari and if on that account any ungratefulness to our so-called gurus (who teach only secular learnings) is shown let it be welcomed. If thus with firm determination serve Sri Hari no more the waves of the worldly ocean can away over you all. 53-54

Therefore giving up all desires for salvation contemplate in your unstinted heart upon the Supreme Lord Sri Nārāyana, Who holds Shankha, Chakra, Gādā and Padma and Who shines forth with His Transcendental dazzling effulgence and Who is the Bestower of highest pursuit of life. You maintain friendly outlook towards all ; because Lord Sri Vishnu is the indwelling Monitor of all beings and also Omni-present. Always be vigilant against lust and anger that they do not get a seat at your hearts ; they are the worst enemies of all. So long one cherishes hatredness against others his worship of Sri Vishnu, the Omnipresent is gross material he cannot transcend the mundanity ; as an ignorant may worship the holy feet of a Brāhmin but again he hits on his head. There-both of them pave their path for eternal perdition. 55-57

Oh the mortal beings, having observed your hearts that you all are not nonbelievers of God, I shall disclose the secret of the Supreme Truth which is established on the undisputed and unchallenging authority of Rig, Yajur and Sama Vedas ; and the exalted munis have subscribed that. Therefore accept this Truth without any ambiguity. 58

O the sons of Daityas, the mind may take into account of the materials as well as the effects thereof the mundane world to its own fanciful dictum but scrutinisingly solicit to solemnise them in the service of Sri Hari, you make your mind enlightened pondering over that Lord Vishnu is the substratum of everything and under His superintending the creation of the universe takes place—this philosophy should be known. In the mundane world the engrossed Jiva with his uncontrolled mind takes the world to the fulfilment of his variegated desires and thereby deceives his own 'self'. Therefore one should very carefully be vigilant against the scrupulous mind and never should fall a victim to the dictum of the humsical and treacherous mind. One who allows the uncontrolled mind to move freely his heart is tormented with the mighty waves of thousands of desires and he is more and more drowned into the quagmire of māyā and ultimately he is succumbed to the ocean of unfulfilled desires. 59-31

One who realises that the world cannot exist even for a moment without the superintending of Lord Vishnu, should bring his mind under his control by steadfast devotion to Sri Hari and thereby becoming untainted at heart gets rid of the adjuncts of I-ness and my-ness, feels complacent and the Bliss. The mind becoming free from the adjuncts of I-ness and my-ness rest at the state of equilibrium and complacent. At this stage only one is endowed with the intuitive wisdom. Thus through the method of dovetailing oneself in the steadfast devotion to Sri Hari mind can be brought under control. Without bringing the mind under full control it cannot be pacified. So this is most essential. The wise say that to refrain the mind from the attachment

of worldly enjoyment is the composition of mind and making the heart unstinted. No doubt it is very very difficult to subjugate the mind and again without this no spiritual progress is possible. The wise have presented different methods towards this end. They have prescribed five different methods ;—*Dhṛāṇa* (meditation), controlling the breath, observing the mind how it moves ; and abstaining it from its down-grade thoughts, observe *Rechak* and *Cumbhok* and hear the '*Nāda*' in the complacent state of mind—thus see, that the mind does not move to the outer world. 62-65

O the sons of the daityas, there are two worlds inner and outer or external world. Wife, children, wealth etc. are the external world which is non-essential whereas *Dhyana*, *Dhāraṇa*, *Prāṇāyāma* etc. are the inner world and the positive aspects of the life. Man of wisdom first of all takes recourse to the Reality and gradually gives up the attachment towards the material world. Because it is the philosophical truth that so long there is no attachment to the Supreme Reality the repulsion towards the worldly enjoyment of the mind is hardly possible. If a forest animal enchained forcefully but soon it gets a chance it will run away to the forest. Whereas if that animal is kept along with other per animals, then within a short time it will settle itself with them and no more it will desire to run away to the forest. The wise thus compare the mind with the untamed forest animal. 66-70

So long the propensities of the enjoyment are not totally washed off from the mind till then one should try to control mind by following the method of *Dhāna*, *Dhāraṇā* etc. Thus with all endeavour one should try to refrain the mind from the worldly enjoyment. Thus slowly and gradually one should try to compose the mind otherwise if any hasty decision is taken then every hope is lost. As it is said, slow and steady win the race. 71-72

Therefore one should take recourse to the path of steadfast devotion to Sri Hari by contemplating upon the Transcendental Form of the Exalted Lord Vishnu wielding *Shakha*, *Chakra*,

Gadā, Padma ; and strictly following the shastric codes with mind. Thus gradually one can attain the summum bonum of life. 73

O Comrades, it needs no more to explain to you. I have already given you the most essential lessons. Yet I once again, repeat that you should keep constant association with exalted devotees of Lord Sri Vishnu and give attention to listening to Hari-Kathā, the Divine Exploits of Sri Hari. Knowing that this world is created by God for utilising it to His service and having the friendly attitude towards all render unalloyed service to God with uninterrupted attention then forthwith you will be free from all afflictions. If do not get the chance to associate yourself with holy devotees of God Vishnu then better live alone yet at any rate neither converse with those who are antagonistic to Sri Vishnu nor ever entreat them. Always give due respect to the Brāhmanas, holy devotees of God Vishnu who all are real preceptors. Discard the feeling of enjoyment of the material comfort and wealth. Aim of life must not be forgotten at any condition of life. Maintain complacency of mind even when you meet the worst calamity. 74-77

Never allow the mind to indulge in sense-pleasure. Always endeavour for realising the Supreme Truth. During the last part of the night viz. Brāhma muhurtha (one hour thirty six minutes before the sunrise) in your unstinted mind contemplate upon the Transcendental Pastimes of Exalted Lord Sri Vishnu. Deeply ponder over who I am in reality, what is the corporeal body as well as the subtle body ; what are the functions of ten breathings, what is the reward that one derives through his all the senses, what is the distinction in between jiva-soul and Godhead ; who is the creator of the universe and what is the purpose of creating the universe, who sustains the world, what is the essence and final lesson of the Vedas, what is the bondage for a jiva, what is the release of a jiva-soul, who listens, contemplates, sees, speaks and tastes, who is renowned as the Transcendental

Blissful, Omoipresent, Omnipresent and Omnipotent : why He is invincible—all these are to be cultured in pure unweavering mind. You should go to the exalted devotees of Sri Hari and with submissive spirit enquire after these vital questions. 78-82

Those who all lead a practical way of life in dovetailing themselves in loving serve to Sri Hari approach them with inquisitiveness, and sincerely learn this philosophy with steadfast devotion and worship Sri Nārāyana with panegirical hymns. Even when mind is not brought under full control or there may remain self-aggrandisement, anyhow at no time do not leave the chanting of the Divine Name and Pastimes of Sri Hari viz. culturing devotion to Him. 83

Always contemplate upon how blissfully He holds the conch, discus, mace and lotus in His four Divine Hands. Even in dream nothing else but He alone is to be visualized. If thus the untainted mind contemplates upon the most Blissful Divine Form of Sri Hari then the most compassionate God will make Himself manifest before you with His most Effulgent and Blissful Transcendental Divinity. 84-85

Oh the sons of the ministers, thus people who all follow the path of unalloyed devotion : Lord Sri Hari Who is although invincible becomes conceivable to them and people thereby attain the summum bonum of their lives. Those who follow the path of Yoga (Astānga Yoga) they have to face great difficulties because it is full of perils and through this inductive process very hardly one may attain the Supreme Reality. See, those who live in foreign country what little freedom can they have ? How many of them can enjoy the sovereign right without perils of life ? 86-87

O the sons of daityas, what more should I say ? Ah to cross over this mighty ocean of the world, Sri Hari alone is the safest Boat. Time and again nay, hundred-fold times I emphetically proclaim that Sri Hari is the only Refuge for all beings of the universe. Sri Hari alone is the Saviour, Sri Hari alone is the Saviour, Sri Hari alone is the Saviour—this I say thousand times. 88-89

At the beginning you all with great surprisingly asked me how I could be protected from the assassin of deadly weapons, most poisonous snakes and fire etc., but Oh comrades, there is really no wonder because Sri Hari is the Protector. Again you should know that as a reward of Yoga-practise one may obtain Animā, Laghimā and such other Siddhis but they are the hindrances to the spiritual attainment and actually they bring avertion to Sri Hari. 90

One who renders unalloyed devotion to Sri Hari for him attainment of final beatitude in life is the ultimate reward viz. eternal servitorship of Sri Hari. Whereas the reward that one gains by practising Yoga is the attainment of Anima etc, which cause hindrance to Hari Bhajan, the summum bonum of life.

CHAPTER—XII

Sri Nārada said, Paramā Bhagavata devotee Sri Prah-lāda, the ocean of mercy and the Guru of master yogis when thus enlightened his comrades many of them felt themselves blessed. 1

But some of them got themselves frightened and went to Hiranyakashipu, the king and reported him thus : “O emperor, your son Prah-lāda taught us that we should meditate upon Sri Hari, the Supreme Who is the Bestower of Mukti (emancipation). Likewise many lessons are given to us by him. We are afraid of you so we have come to report this to you.” 2-3

Soon Hiranyakashipu heard their words he raised to a great anger and through the cooks administered poison to Prah-lāda, the innocent boy. But that deadful poison could not do any harm to Sri Prah-lāda, an exalted devotee of Sri Hari. Being ordered by the king the Brāhmin cooks mixed deadful poison with the food and offered it to Sri

Prahlāda, the exalted devotee of Sri Hari. Whatever Prahlāda used to take he first offered it to Lord Vishnu and as he was the *Prayatamana* dovetailed in contemplation of Lord Vishnu, the Lord at once made the poison as Amrita, nectar. 4-6

O Glorious Rishi Shanaka, Bhagavān Sri Hari protected. His exalted devotee Sri Prahlāda from the affect of that deadful poison. As mother ever looks for the protection of her affectionate child so did the Lord for Prahlāda. One who always without any interruption remembers Sri Hari and never is in body-concern, for such a devotee poison becomes nectar therefore what harm poison can do to him ? 7-8

Hiranyakashipu, the king of the Asuras, saw Prahlāda ate up that poison-mixed food but nothing could happen to him ; so the king himself became so perturbed that as if the poison had acted upon him. Hiranyakashipu could not believe that after taking that poison anybody could survive ; so he was wonder-stricken but he did not know that for Sri Prahlāda there was the Supreme Protector Who is the Omniscient Lord. 9-10

Yet Hiranyakashipu being blinded by terrible anger called for the priests and ordered them, 'Re re, the mean-minded Brāhmans today you all will be my prey killed by my sword, because when I was going to kill him (Prahlāda) by chopping his head with my sword you all protected him. Now I realise you all are the liars therefore first I shall kill you all and then Prahlāda. 11-12

Observing the king in that angry mood they extolled his glories and tried to pacify him so saying, 'O the king of the kings, we shall see that Prahlāda is soon killed by our spell. Today we already paid our oblations into the fire and as a result we have received such a mystic power that you will soon find when we exercise it against Prahlāda. 13-14

When thus the tantrika Brahmins assured him, the king ordered them to return to their place and exercise their spell against Prahlāda. They took Sri Prahlāda to a lonely place but they did not know the super-natural power of Sri Prahlāda. They said to him, 'Oh the most fortunate prince, we have observed your extra-ordinary power through which you could overcome the death from fire, weapons, poisonous snakes etc. The king has ordered us to kill you. But we are Brāhmanas and you are a devotee of our worshippable Lord Sri Nārāyana, the Spouse of Sri Lakshmidēvi. On that account we hesitated to carry out the orders of the king that you might have noticed. Again we are afraid of the notorious king Hiranyashipu because he never can tolerate to hear the praise of Sri Hari whereas you being an ardent devotee never can give up Hari-Bhajan. Therefore we are at a dilemma. We firmly believe that all the executions by the daityas to kill you will be ineffective to you, you being a true Vaishnava, protected by God Himself. And no power can act against you except the curse of holy Brāhmanas. Therefore the king called on us. Shrewd politician Hiranyakashipu now have realised the extra-ordinary power of the Brāhmanas and therefore he has specially called on us. And now no more we can neglect his command. 15-20

Alas, we, though Brāhmins, have become slaves to the king having eaten his rice otherwise how we can so cruelly, in obeying the command of the king be ready to kill you, an exalted soul. Fie unto us, the slaves of the king! Dear son, we cannot go against the order of the king no doubt yet there is only one means to save you, that is, you should discard Sri Hari by scolding Him just in front of your father and also at the sametime make your apologise to your father craving his mercy. 21-12

You may keep in your heart secretly your devotion to Sri Hari. And that is also good, never speak a word about Sri Hari. It is better you should follow your father. Further, if you do not become annoyed with us then we

may give you another advice for your good. You are born in the race of the Daitya and that too a prince of the king of the kings. Your body is as hard as the thunderbolt, you are very very intelligent, nay, all the good dispositions of a king are possessed by you. Dear Prahlāda, listen to our advice, when your father is antagonistic to Sri Hari, at this age when you have to depend upon your father you better should not take recourse to devotion to Sri Hari.” 23-25

The exalted dovotee Sri Prahlāda on hearing these mischievous words of the perverted Brāhmins uttered, ‘Alas, what a mischievous way māyā acts?’ So saying he indifferently looked towards the sky and remained silence for sometime. He could not imagine that such words could come out from the mouth of the Brāhmins. So much he was astonished that for quite sometime he remained without winking of his eyes. Next, turning his head upwards them simply shook his head. He then said, ‘O the respected Brāhmins, should one wait upto a particular age for doing Hari Bhajan? What good lesson have you deriven from studying Vedāda? Such imprudent words do more you should pronounce. I cannot tolerate such blasphemy. I look upon the Brāhmins as my guru. These loose and erevient talks are uncalled for from you, the Brāhmins.’ 26-29

Alas, even the learned Brāhmins when puffed up with their vanity run after the material wealth there is no wonder for them to pronounce such imprudent words. nay even the great philosopher Brāhmins are thus bilinguated. Alas, such advice of giving up Hari-Bhajan for the present you give to me I hope out of your over-due affection towards me, your disciple! But O respected Brāhmins, for a man who is scorched in the forest-fire of worldiness when by providence realises Sri Hari as the ocean not only to extinguish the fire but to make himself blissful then how the age or the time becomes the factor for taking recourse to Sri Hari? 30-32

When an engrossed jiva realises that the triple afflictions such as *Adhyatmika*, *Adhidaivika* and *Adhibhautika* can be eradicated only by taking recourse to Sri Hari, the Ocean of Bliss then how he can wait for a particular age or time for taking shelter at the Blissful Lotus Feet of Sri Hari ? 35

No doubt, for the performance of a Yajna one has to wait for an auspicious moment. Accordingly for offering charity or for muttering Vedic hymns one has to look for a particular time. But for devotion to Sri Hari, the All-blissful Supreme Godhead if any one considers otherwise like 'wait for a while' then surely he will miss the bus. Those who are really wise endowed with intuitive wisdom they from the very birth and till death does not come to them, will devote themselves to Sri Hari. By chance due to some calamity even if for a moment they are deprived from culturing Hari-bhajan then they feel themselves void of life and lament like a fish out of water. 35-35

A beast whose throat has become dried up due to extreme thirst when gets the water to drink how can he wait any more without drinking that water, so also a man of wisdom who is quite aware of the untold suffering of the worldliness how can it be at all possible for him to prevent himself from doing Hari Bhajan even for a moment ? Those who are really devoted to Sri Hari they constantly sing the Glory of Him by engaging their tongue, mind ever engaged in contemplating Him and all other senses are accordingly devoted to Him yet they feel that they are not able to serve the Lord satisfactorily. They shed tears and lament, 'alas, we spend our life in vain—we are not able to serve Sri Hari whole-heartedly, So humble are they whereas they have given their heart and soul to Him altogether. 86-37

O respected Brāhmanas, Lord Sri Hari Who is Omnipresent, Omnipotent and Omniscient, the only worshipable Lord for all, how can I forget Him out of fear from others ? Is there anybody else who

can rule over others except Him ? You should know that He alone has got the sovereignty over all including the lords. He is the Lord of all lords. It is the truth that fear-strickned and afflicted people should run to Sri Vishnu for protection, He being the final Resort for all. He is the real Father, and He is the Lord of the universe. It is He Who destroys the wicked and protects the holy and virtuous ones. 38-39

Due to your ignorancy about the efficacy of Hari-Bhajan you (O Brāhmīns) might have told me to give up Hari Bhajan. Yes, it is fact how you all will be knowing the glory of Hari Bhajan ! It is only the exalted souls like Sri Shiva and Brahmā etc. know the super-mundane value of Hari-Bhakti and therefore they are competent to give advice in this matter. 40

What is my mistake ! I extolled All-auspicious Sri Nārāyana but unfortunately that made my father as well as you all provoked with anger against me. I do not find any reason of such provocation. Secondly why one should consider Sri Vishnu as an enemy ? As the Chāṭaka-bird lives only on drinking the water that falls from the cloud so also the engrossed jivas ever scorched in the trifric affliction of worldliness should look forward for getting rid of the worldly suffering and quenching their thirst by singing the Divine Glories of Sri Hari and forthwith they should find that there is shower of Bliss which they can drink and feel solace and blissful. 41

Does your advice to me mean that only those who are old and diseased they only should worship Sri Vishnu ? But such advice is unattainable, because at any moment death may snatch us away before the fulfilment of the hope. Alas, then one is undone. Having possessed this chancely obtained most valuable human birth if a man steeped in nescience and being tempted for ephemeral pleasures does not take recourse to Hari-Bhajan then, he although climbed the top of the ladder but accidently falls to the bottom of the ladder—he is undone. 42-43

An engrossed jiva possessing sound health when is not inclined to do Hari Bhajan how then he can have concentration upon Sri Hari Who is inconceivable even to the master yogis, during his falling health and old age? Now I shall be moving freely indulging in sense-pleasure as per the doctrine of the mind but when my senses will be worn out due to my old age or when I shall suffer from incurable diseases then I shall do Hari Bhajan—to consider this is nothing but to bring one's own outright downfall and total ruination. 44-45

Brāhmins who are the world-preceptors they should always look for the spiritual welfare of the mankind. They must not at any condition should ill-advice one against his spiritual welfare. Therefore, O Brāhmins, your advice to me for giving up Hari Bhajan never can be accepted by me. Because your such advice is most unwholesome and therefore uncalled for." 46

Those priest hearing all these words of Sri Prahlāda instead of becoming composed were provoked with great anger and threatening him said, "Now you will be destroyed instantly by Krityā, a fire produced by our magic spell." 47

Sri Prahlāda, who was naturally devoted to the Brāhmins with due respect said, "O respected Brāhmanas, don't misuse your divine treasure of Vedic learning by wrongful application. If one is to be killed there are many methods, then why you the Brāhmins should misuse your power by creating evil-spirit like Krityā. Again, one who is destined to live, no weapon can dispose him off, therefore if he is destined to live, your such Krityā also will not be able to destroy him. When destiny works for one's death then only your Krityā will be able to exercise its power against him. Leave aside your destructive Kirtyā even the all-consuming fire of the world-dissolution cannot destroy one who is destined to survive. Yet if you so desire to kill me let it be done either by any other means. Brāhmins should not misuse their Vedic learnings by creating a devil spirit which will be most reproachable for the Brahmana race. 48-51

But these Brāhmanas whose minds were contaminated due to their pedantic vanity of Vedic learnings and who were at a loss their judgement they could not give any value to the most valuable utterances of the exalted soul Sri Prahlaḍa. They offered oblations into the fire wherefrom a gigantic figure came out known as Kṛityā. That Kṛityā began to grow more and more and roared. It seemed as if he was going to uproot the entire world and throw it into sky and at its roaring as it were, the entire constellations are falling down. That gigantic Kṛityā began to shake his locks at which the inhabitants of the space-world got frightened and ran away hither and thither. Therefore the Kṛityā otherwise came to be known as Ananta. He lifted his trident which was burning like devastating fire, noticing that, the gods began to speculate, whether time of world dissolution was approaching. They went to their preceptor (Bṛihaspati) to enquire about it. 52-55

When the Kṛityā began to move and as his very foot-step devastating fire broke out. It burnt everything there quite long time. The people of the capital felt extreme perturbation and ran to their emperor Hiranyakashipu for their relief. But soon those Brāhmins directed the Kṛityā to wards Sri Prahlaḍa. At once he attacked Sri Prahlaḍa with his that destructive all-consuming trident. But lo, as it were, even the all-consuming world-devastating fire is extinguished at the ocean of world-dissolution so also soon that burning trident touched the holy body of Sri Prahlaḍa who was the very ocean of Hari-Bhakti-Rasa became pacified and noneffective. 56-59

As a burning stick when is thrown into a big fire it can no more be identified so also soon that trident fell on Sri Prahlaḍa who could not be destroyed by the evil-spirit of the mighty Hiranyakashipu who exercised his all means to dispose him off, it vanished instantly. As when one gets Iswara-sayujya no more his identity is tressed out likewise the trident when touched the body of Sri Prahlaḍa in whom the

Effulgence of Sri Vishnu was shining it lost itself therein. As a Brāhmin who eats unwholesome food, as a pseudo-practisant muttering mantra, as to study the Vedas from a pedantic Vedic scholar without any austere life—all these are fruitless and non-effective so too that trident became non-effective against the exalted devotee Sri Prahḷāda. Nay, as the ellusion of Maya cannot approach a spiritually enlightened man of wisdom so too that horrible fire-born gignatic Krityā could not approach Sri Prahḷāda. When that Krityā found that his that mighty trident became ineffective against Sri Prahḷāda and he himself could not harm him, it so happened that, as when a stone is thrown against a stone the throwing stone with its vehement force returns back so also that Krityā when could not exercise his power against Sri Prahḷāda it with greater anger rushed towards those Brahmanas. As when after the performance of Yajna if the priest is not amply rewarded, the curse thereof ruins the sacrificer so also that Krityā with its vehement anger ambressed those Brahmanas. At this they began to suffer the burning. Alas, they began so wail bitterly throwing away their garments and tiring the locks of their heads. They ran to Sri Prahḷāda with so crying, “O glorious boy Pahlada, we are at your mercy now, save us. You possess mysterious power. We so foolishly acted like a child with a whirling sword just to kill ourselves. We created this Krityā by offering oblation into the sacrificial fire to act against you but now we have become its target. We are gone”. 60-68

Hearing the wailling of those Brahmans the most kind-hearted Sri Pahlada felt pity upon them. He treated it as the case of his own suffering. As sorrow is one's mind's affliction although every jiva desires to enjoy happiness that he himself could feel. Those exalted souls like Pahlada who although have gone beyond anysorrow and suffering yet their compassionate heart ever feel for the suffering of humanity. 70-71

Sri Narada continuing his speech said, ‘O the Brahmins (Saunaka and others) even the unsurmounting sorrows cannot

create any perturbation in the mind of the exalted devotees like Sri Prahlada yet their compassionate heart feels for the little suffering for the mankind. Although the holy ones always very scrutinisingly judge before they act anything in their spiritual progressive life but their mercy follow unreservedly towards the destitutes indiscriminately without judging the merits of the destitutes. 72-72

Therefore for the protection of the Brahmanas from the wrath of that Krityā Sri Prahlada with folded palms began to pray the Supreme Lord Sri Narayana Who was Be-all and End-all to him. 74

He prayed : O Almighty Lord, if I have got any virtue in my humble remembrance of you, then O the Lord of the universe, kindly save these Brahmanas from the burnt of this Krityā who is no doubt created by them through offering oblations into the sacrificial fire. O the Lord of all lords the jivas are created by you but some of them become pious and others impious. Now kindly save these Brahmins who are destitutes. The Vedas proclaim that Thou at the Omnipresent and Omnipotent God. That Thou may be proved now by giving protection by Those to these Brahmins who are scorched by the devastating fire of this Krityā. 77-77

Being thus supplicated by His exalted devotee Sri Prahlada Sri Narayana showed His Mercy unto those Brahmanas by extaguishting that burning fire in the shape of the Krityā, Sri Hari, the Lord of the universe during the time of the creation of the universe empowered the fire with the consumpriveness whereas now by His Will the very fire became composed and lost all its power of consumption. 78-79

Now, soon the fire became ineffective the Krityā instantly vanished. The Brahmanas who were so for scorching in that fire now felt as if they were immersed in the ocean of Bliss. The Brahmanas whole-heartedly blessed Sri Prahlada and next they approached king Hiranyakashipu and stood before him with their bowed head in great shame. 80-81

That crooked and mischievous Hiranyakashipu knowing everything felt remorse for how the distinctive Krityā became non-effective. He sent his men to bring Prahāda to him. Prahāda came there and as naturally being a devotee of God Vishnu humbly stood before the king. King Hiranyakashipu pretending as if he was pleased upon Prahāda, spoke to him thus :— 82

“Prahāda, your prowess is far-exceeding than any youth. You know how to deal with maya. Darling the Brāhmanas by this mystic power created the Krityā, fire-god but you could easily subdue it. Anyhow I am happy that thereby you have proved that the prowess of the Asuras is far surpassing than the prowess of the Brahmins. Your this act of subduing the power of the Brahmanas is most laudable. See, it is, because, you are born to me that is why this extraordinary power you possess. You will gain far more power if you follow our tradition and culture. You should know that I appointed these Brahmanas to create the Krityā just to make the world know that the prowess of the Asuras are far superior than that of the Vaishnavas, as the Brahmanas generally become devoted to Vishnu. We the mighty asuras are invincible against the weapons, snakes, fire, gigantic elephants, poison and Kirtyā. Therefore you should lead your life accordingly like a perfect asura.” 83-87

The most intelligent Prahāda could easily realise the mischievous motive of Hiranyakashipu so he folding his palms and with sweetly, smilingly said, “O father, why should you play such a way with me. You are born in a glorious race. Do you not know that Supreme Godhead Sri Vishnu is beyond death ? I hope, to study my mind you have spoken those words. Your grandfather is Sri Brahma who got his origin only from the Navel-lotus of Sri Vishnu. Therefore if you do not know Him then how others will know Him ? O affectionate father, I must say that you should without any doubt know Omnipotency of Sri Vishnu. Knowing me unsha-

kable and fearless due to my devotion to Him you sent snakes, administered poison to me, put fire on me and sent Krityā etc. You are glorious and must be affectionate towards your son that is why you applied all those above means against me thereby you have, no doubt, made me more firm and doubtless in believing the invincible prowess of Sri Vishnu.

You have created a fun by giving me the advice : "Give up Vishnu". Father, you have sufficiently advanced in your experience whereas I am a mere lad ; you have taught me a very essential lesson on the path of devotion to Sri Vishnu. Because you by sending all those evils made me to learn that one who steadfastly takes recourse to Sri Vishnu for him all those evils cannot create any harm. Therefore I found that by mere remembrance of Sri Vishnu when I could overcome such deadly evils then I am firm that at any peril of my life I never can give Him up. 97-94

No doubt the gods of the heaven began to churn the milky-ocean with a view to obtaining Amritam but in course of churning they also obtained without any expectation many other things, accordingly those who are devoted to Sri Vishnu without any other motive except attaining Moksha but subsequently they also gain some super-phenomenal powers. Because every power rests in the Divine power. Divine Virtue is followed with all mundane as well as celestial virtues. 95, 96

The practicants whose mind is still contaminated they alone feel proud when they possess these non-divine powers but the untinted exalted devotees of God Vishnu never look to them as any achievement. Such exalted devotees of Vishnu are satisfied when they attain the final beatitude of their lives as Indra, god of heaven was pleased when was offered Amrita by Lord Vishnu. 97

Therefore, O father, what need to speak more about this. You also have noticed that due to my devotion to Sri Vishnu even the mighty forces and the evil spirits could not create any harm to me. O father, now at least you have understood

about the unthinkable Divine Glories of the Supreme Creator. Though you are not unaware of this yet you are pretending otherwise. O king, I know, you will not be happy to hear anything about Sri Vishnu, therefore I should not speak anything about Him before you. If you sincerely ask anything about Him then only I shall certainly speak about Him.

98-100

If a man talks but if that talk is not consonant with his heart then that speech is irrelevant and does not convey any proper meaning. As a creeper plucked out breaking its root cannot survive so also such heartless speech. So any task which does not convey anything relating to God (Vishnu) is as good as rootless creeper. Principally *ātma* (soul) is to be nurtured. One who is wise he always looks after the welfare of his soul and his every expression is in relation to *ātma*-culture. Besides this every act in life is nothing but to annihilate the soul.

101-102

Therefore what should I say about your offence. One whose heart is polluted by the hypocrisy and malice of Vishnu's illusive *maya* what more offensive words he should pronounce. You are deluded by the illusive *maya* of Sri Vishnu and therefore your intellect is robbed off due to your hypocritical and malicious heart. Yet steeped in nescience you in delusion speak, "I am greater than Vishnu".

103-104

Father, One who is the Propeller and Sustainer of all beings whether sentient or non-sentient and Who is invincible how can people who are in the quagmire of *maya* worship Him? It is only those who have imbibed intuitive wisdom and thereby steadfastly devoted to Him they alone easily attain Him. Devotees by dint of their unalloyed devotion can conquer Him. O father, to you my these words may not be welcomed, yet I have spoken them, because anything spoken about Vishnu is naturally conducive to bring welfare of one's soul. But if you cannot tolerate to hear them then better I should not speak any more before you in this respect.

106-107

As the exalted holy men do not go to the house of the unchaste and unholy householder, so also I know that these most potential divine talks could not approach the malicious and hypocritical heart of yours". 108

As the snake when drinks milk, becomes more poisonous, so also on listening to those nectar-pouring words of Sri Prahlada Hiranyakashipu became more furious and he was raised to such a great anger that he began to tremble with vehement rage. Alas he was bitten by the snake of illusion. He was so much overpowered by the heart's enemy, the anger, that no good disposition could prevail upon his heart. A Vaishnava who has no enemy and who is not envied by anybody else yet Hiranyakashipu became restless with the thought how to kill Sri Prahlada.' 109-119

Hiranyakashipu who was then seated on his high throne at a top floor of his multi-storied palace, from there he threw Prahlada down with a great force. Though Sri Prahlada was thrown from the top of that sky-touching palace, but Sri Prahlada was absorbed in deep thinking of Lord Sri Narayana devoting himself in Him. Therefore He had no feeling of his body. He became soul-concerned and was immersed in the Bliss. He transcended himself from his body-concern. So how could he know the sufferings of the body, nay, he did not know where and how his body remained then. 111-113

Vāyu-god himself proudly took hold of his body feeling himself blessed to touch the holy body of Sri Prahlada, an exalted devotee of the Almighty God Sri Hari. So as if Sri Prahlada was lifted down with all care and here the mother earth feeling herself equally blessed to have Sri Prahlada, an exalted devotee of Sri Narayana, Lord of the universe, so she as it were, ran to receive him. Ah, goddess earth who was lifted from the bottom of the ocean by Sri Vishnu during His Adi-Varaha Incarnation, now she taking her goddess from held Sri Prahlada, a devotee of her God, like a mother who most affectionately holds her child in her

bosom. Now providing him all comforts she with her all affection towards Sri Prahlaḍa, a steadfast devotee of Sri Vṣṣṇu, addressed him with all her virtues. 114-117

CHAPTER—XIII

Mother earth said, "O darling Prahlaḍa, you are the most blessed soul, I am mother earth, I have personally appeared having felt myself honoured by holding you on my lap. Before your body touched the earth I caught hold of you by my arms. That glorious God Who lifted me up from the bottom of the ocean, He has given you all the protection, my child. Ah, it is only by dint of a great good luck one may have the Darsana of such an exalted soul as thou art, and thereby the purpose of the eyes, becomes fruitful, accordingly the body becomes glorified by touching thee, the tongue is amply rewarded by singing the praises. It is really by providence only one can get such an opportunity to meet an exalted devotee of Lord Sri Hari. Yet to meet a Parama-bagavata devotee is a rare chance. 1-2

No doubt thousands of holy rivers are flowing over my bed but I do not feel myself so much blessed as when I chanced to touch the exalted devotees of Sri Hari because the holy rivers are once again polluted by the sins of the abominable characters. Today by the very touch of your holy body I am indeed supremely blessed. Previously by dint of the Divine touch of the God Incarnate Varahadeva I was abundantly strengthened but by the elapse of the yugas I gradually lost that. Today once again by having the touch of your holy body I feel jubilant and hallowed, therefore happily I sustain crores and crores of people. No doubt I give shelter to all beings but today I am rewarded with success, because the exalted Hari Bhaktas like you blessed me by their very presence on my bed. I am ever supported

by Sri Anantadeva, why because I am blessed to have the devotees of Sri Hari like you play on my bed, the Srimurtis of Sri Vishnu are installed and worshipped here and also holy Tulasi plants are grown on my bed. 3-6

Ah, the entire human species are glorified due to the presence of an exalted Hari Bhakta as you are. Those who see you or touch you and those whom you graciously meet or allow to touch, nay, how fortunate are they—they all will ultimately attain the peaceful Abode of Sri Hari. Due to your presence on earth Sri Vama rāja's jurisdiction is restricted whereas Sri Vishnu's glory is spreading because people who sing your glories and come to your personal contact they wash off their sins and possessing unstinted heart will attain the peaceful Abode of Sri Vishnu. 7-8

Kali, the repository of sins falls in a dilemma pondering how it will be possible for him to rule over the people so long as the glory of Sri Prāhlāda, an exalted Hari-Bhakta is spreading over the earth. How is it possible for me to extol the exploits of a Hari Bhakta? Nay, even those Divine Exploits of a Hari Bhakta are beyond the realisation of Sri Brahma. It is the fact that as the Transcendental characteristics of Sri Bhagawān are known to His devotees only, so also mystic characteristic of a Parama Bhagavata devotee is known to Bhagawān alone.

Alas, such a fool is your father, he could not realise your invincible prowess. What more, even those who recall you in their memory they too become unconquerable. Then what more should we say about your invincible prowess. It is sure that your father does not know the super-natural prowess of a single-minded devotee of Sri Hari. See, people, having bathed in the feet-dust of the exalted devotees of Sri Hari become as strong as a thunderbolt by which they easily conquer the demons, ghosts, destiny, evil spirits and the physical and mental afflictions. They lead a way of life disposing off all the obstacles on their onward march. 11-12

Your father is incessantly creating an ocean of sins in which ultimately he is going to be drowned. You are, as it were, the great fire easily capable of evaporating the entire water of that ocean of sins and although dwelling in his palace itself yet he is ignorant of it. Although your father is a most sinful person yet due to you, being his son he will not only get rid of his sins but also be blessed by God. Omnipotent God Himself will kill him and as it is stated that one who is killed by Sri Hari goes beyond the life of transmigration—therefore he may have that chance. 13-14

Dear Prahlāda, only at the period of the world-dissolution I will have the chance to take shelter at the breast of the Lord and that will take place after a very long period ; but I feel the presence of God and also blessed while you dwell on my bed. Alas, hundreds of daityas are rushing from all directions for destroying you by dashing you against the stone". 16

Thus the goddess mother earth made her penegyric to Sri Prahlāda without the notice of others. Whereas Sri Prahlāda out of his humility saluted her and delightfully praised her. Mother goddess earth while taking leave of him she time and again looked at him as if she were not able to part with him.

By then the mighty notorious daitya armies reached the spot but they were struck wonder when they saw Prahlāda without least perturbation was seated on a mount of stone and there was no sign of any wound on his person. 17

They now could know that Prahlāda would be possessing some super-natural power and considering themselves offenders, began to tremble out of fear. Even they could not speak a word ; they hurriedly went to the king and reported to him that his execution could create no effect upon Prahlāda. He was calmly sitting. At this news king Hiran-yakashipu felt extreme restlessness. In a malancholy heart

he felt his defeat. His mind was harbouring with the thought 'who is this enemy who has come to me as my son? What actually this enemy wants to do in fulfilment of his design. How did he gain such invincible prowess? How can I conquer him now?' 19-20

Further, by any means I make any compromise yet will he forgive me for my previous offences against him? I tried by all means to destroy him but everything became fruitless. Alas, what a heartrending perturbation do I suffer? 21

The wicked Hiranyakashipu when thus felt total dejection at heart at that time devil Shambara just to console him said, "Prabhu, what is there so seriously you are thinking. Order me. I shall certainly finish him off by my illusive spell that destroys even the gods of the heaven, then how long Prahlāda will be able to stand against me? My illusive spell will dispose of the entire celestial prowess of Prahlāda in no time". 22-28

No doubt due to his spiritual power he could not be destroyed by weapons, poison and fire etc. It is true, fire cannot extinguish fire. Therefore it is only illusive spell that will certainly work against his spiritual power. The gods of the heaven stand on the strength of truth whereas we asuras always win over them by creating illusive spell over them. Therefore when we are determined to destroy the enemy we must act upon our own demoniac will and there is no rule of law; no right or wrong. In every case if we consider the law of justice then we cannot destroy the enemy. 24-25

As the pigs delight at the dirt's pits so these darty words of Shambara were welcomed by Hiranyakashipu. Getting the consent of the king, Shambara touched the feet of the king and the king, embraced him. Shambara taking along with him thousands of daitya armies who all were experts in exercising the magic spell marched towards Prahlāda. On approaching him he was wonder-stricken to see him sitting like an ocean

of calmness. He was sitting on a mount of stone surrounded by a great number of people. 27-28

That notorious Shambara determined to kill Prahlāda first drove out all other present there and next he created such an illusive spell that even the immortal beings cannot stand against it. But noticing that illusive spell created by Shambara Sri Prahlāda, an exalted soul smilingly said, "O Shambara, alas, why have you taken recourse to this tamasic device? O daitya, no doubt, you are creating the illusive spell against me but it will be nullified in no time by the Vaishnavi māyā because you have approached me with your malicious heart, anger and vanity, therefore, all these can't stand before the Vaishnavi (Divine) māyā." Pronouncing this much the exalted soul Prahlāda entered into deep meditation contemplating in the core of his unstained lotus heart upon the Supreme God Sri Hari, the Propeller of the universe. 29-32

Now fire-like-showers Shambara shot tridents, thunder-bolt, spear, discuses and many other weapons against Prahlāda, but the Lord Who was protecting Sri Prahlāda created such spell that instead of falling upon Sri Prahlāda those weapons actually began to fall upon Shambara himself. Shambara found his own illusive spells were acting against himself and he himself was meeting the untold sufferings from his own discharged weapons. So at once he fled away from the field along with his armies. But whichever direction they ran they were tormented by the fire-showerings. His army men began to wail. When this suffering of theirs came to the knowledge of Sri Prahlāda, his compassionate heart prayed the Lord to forgive them. At once they found themselves free from that suffering. 33-68

Those asura-armies who all already lied down on the ground almost dead now by the nectar-pouring glance of Sri Prahlāda got back their lives in their bodies. They jointly along with Shambara stood with their bowed head considering

themselves as the great offenders before Sri Prahlāda. And next they extolled Sri Prahlāda and also pronounced curses against Hiranpakashipu, their king. 89-40

Next Shambāra reported the matter to Hiranyakashipu who put himself into the horns of a dilemma. Yet the fool ridding on the horse of his mind full of rage was planning for the heinous acts to destroy Sri Prahlāda. Now he recalled the name of notorious Nishachara who was like whirlwind competent to dispose of Prahlāda. 41-43

Just then a demoness with a great wail rushed towards Hiranyakashipu and soon fell at his feet. She prayed, 'O lord, I am thy maid servant ; I am the wife of demon Shoshaka. I am at a loss of my life ; my husband met with his death soon he entered the body of Prahlāda. Being your most obedient servant my husband even before you commissioned him as a burning fire entered the body of Prahlāda intent to burn him outright but it so happened that as the water drops falling into the burning iron-rod get dried up so too my husband Shoshaka could not exist any more. Lord I understand in the very person of your son Prahlāda some spirit remains. My husband who is although as poisonous as Kālākuta yet that spirit destroyed my husband instantly. That spirit is so powerful that it may easily destroy the mountain and dry up the ocean otherwise it would have not destroyed my husband. 44-48

This news once again crushed down the hope of Hiranyakashipu and once again he became bewildered. Yet he did not allow her to know his mind. He simply spoke to her consolation. 49

Without allowing others too to know his mind he ordered his men to send that fire of the race (Prahlāda) to Guru's residence. Accordingly they sent Prahlāda to his Guru, Prahlāda, a devotee possessing intuitive wisdom happily began to live there. 50-71

Hiranyakāshipu entered into his chamber with deep sighs. His heart was rending, yet he could not give up his devilish desire of how to destroy his son Prahlāda. 52

Many right thinking asuras approached the king and requested him, "O emperor, better you should accept your such a powerful son Prahlāda and extend your affection :"

But hearing these words he rebuked them. 53

How could this fool Hiranyakāshipu whose days were within the finger-counts give heed to any good counsel ? He planned a devilish idea and for giving action to that he commissioned the notorious asuras. He commanded them, "O daityas, tonight when that sinful Prahlāda will be asleep you all tie him up with naga-pash and throw him into the deep sea." 54-55

Getting this order from their king, those asuras went to Sri Prahlāda and saw him in deep sleep ; although he was not in sleep but in deep meditation, they saw him otherwise. 56

Sri Prahlāda whose heart was illumined with the lustre of wisdom was ever conscious in his deep contemplation of the God but outwardly he was having deep and sound sleep. He was full of wisdom and equally his heart was enlarged with spiritual illumination but he was totally unconcerned with the outer world. He was totally free from any worldly bondage, therefore neither anger, thirst nor any other enemy of the heart could have any access into his heart. Such an exalted soul Sri Prahlāda was tied up with the Nāgapāsh by those Rākshasas. Those fools tied up Sri Prahlāda with the rope of snakes (Nāgas) but they did not know that Sri Prahlāda was a devotee of Sri Vishnu Who rides on Garuda, the enemy of the snakes. Sri Prahlāda, who was a devotee of Sri Nārāyana Who dwells on the bed of the ocean, was dropped into the ocean by those asuras. Next they placed number of hillocks on his body. They reported their this successful execution to the king. Hiranyakashipu hearing this news that Sri Prahlāda was already drowned into the deep sea and

there was no chance to recover, rewarded them amply and proudly thought that his plan was successful. 57-61

As Sri Prahlaḍa was shining with the fire of devotion so he calmly remained there in the ocean with his dazzling lustre of devotional fire. Seeing the duzzling effulgence of the spiritual body of Sri Prahlaḍa, the aquatic animals such as crocodiles, sharks etc. remained far away from him. Sri Prahlaḍa who was so much dovetailed in his meditation that actually he was floating in the ocean of Bliss, therefore how could he at all know that he was bound with the rope of snakes and drowned into the salt-ocean. Nay, if one sea enters into other sea then naturally the ocean gets its hightide, so also due to the presence of Sri Prahlaḍa who was the very ocean of Nectarine Transcendental Bliss the ocean of the earth got its high-tide to its zenith. 62-64

As the divine enlightenment from the spiritual Guru lead the aspirant souls to the other shore of the world-ocean, so also the waves of the ocean threw away all those hillocks that were placed on the person of Sri Prahlaḍa by those wicked asuras, but they actually remained like the hairs on the body without causing any heavy burden to Sri Prahlaḍa and gradually afloat him to the shore. 65

The god of the ocean (Varuna) personally took care to bring ashore Sri Prahlaḍa, an exalted devotee of Sri Vishnu, Who loves his devotee as His Own Self, and placing him on the shore Varuna brought most precious gems for giving presentation to him. Now knowing the Heart of Sri Nārāyaṇa. Garuda, the Ride of the Lord hastened there and ate up all those snakes and thereby releasing Sri Prahlaḍa from Naga-pāśh soon returned to his own place. Now the god of the ocean in his celestial form touched the feet of Sri Prahlaḍa, an exalted devotee of Sri Hari, and prayed thus, "O glorious Prahlaḍa, be gracious, I am the god of the sea present here. I have come to receive your blessings. Kindly bless me with your kind glance. Ah, as the full-moon disperses the dark-

ness of the sky and earth, as the spiritual enlightenment disperses the nescience of one's heart so also by your very birth you have removed the stigma of the asura race and you shine forth like a gem. 66-70

Soon Sri Prahlāda, the exalted devotee of Sri Hari heard those words of pious Varuna, opened his eyes and with his humility saluted him and asked : Bho, celestial god, when did you come here ? Varuna replied, "O the master Yogi, you could not know anything about the gravest offences that were committed by the daityas. O the exalted devotee of Lord Vishnu, today the daityas tied you up with the nagapāsh and threw you up into my bed (ocean). But when you were drowned into the ocean I was so much porturbed like one into whose mouth burning charcoal is put. Soon I carried you ashore and just now Garuda came and devouring all the snakes that were put as rope in tying you up forthwith returned to his place. O the illustrious devotee of Sri Hari, I crave for the association of the holy devotees of Sri Hari. Be gracious upon me. I know, as Lord Vishnu is worshippable to me equally you too are. Those who reverentially worship Lord Vishnu but do not treat His devotees accordingly they are ego-centric and they never can be the recipients of His unreserved grace. I know although you are not aspiring after anything, yet as my humble presentations I have brought these gems for you. It may be like waving light before the rising sun by a devotee. Though you are born in the race of asuras you have transcended all the āsuric propensities and fully illumined with the lustre of un-adulterated devotion, therefore I have come to pay my homage to you. Nay, you are now to be venerated and worshipped by the entire universe. You are the very beacon to illustrate that birth is not the criterion to consider a devotee of God Sri Hari. He shines with his prestine glory everywhere whether he is born at the high or low birth. At all perils of your life Sri Vishnu protected you. As there is no second sun, so there is not a second

such a single-minded devotee as your goodself. What more should I speak, having chanced myself to associate with you even for a while, I am amply blessed. This short conversation with you has so much enriched me with spiritual enlightenment that very rarely can be had in the three worlds." 71-80

Thus when the god of the ocean extolled the glories of Sri Nārāyaṇa, Prahlāda, an exalted devotee of Sri Hari felt ashamed to hear his own praise but at the same time got delighted to hear the glorifications of his Lord. 81

Sri Prahlāda with great reverence accepted those gems offered by the god of the ocean so saying, 'O honourable god you are really a noble-hearted and praiseworthy because my Lord Sri Vishnu is lying on your ocean-bed. The Omnipresent Lord Sri Nārāyaṇa even after bringing the dissolution of the universe, when He alone remains, dwells on your ocean-bed. 82-83

O the god of the ocean, I always crave to feast my eyes by having Blissful Darshan of my God but I meet Him only in my contemplating heart whereas you are meeting Him constantly. On this account you are indeed more fortunate. Kindly advise me accordingly so that I may have constant Darshana of my Lord." So saying Sri Prahlāda fell at the feet of the god of the ocean who at once with all possible humility lifted him up and said, 'revered Prahlāda, your excellence is above all, as Lord ever shines forth at your unstinted heart. Yet whenever you shall be yearning for His Sight before your eyes the Lord Who is ever subjugated to His exalted devotees at once will fulfil your desire without any doubt." After paying his obeisance once again to Sri Prahlāda the god of the ocean entered the ocean. 84-86

When the god of the ocean, in which all the rivers meet, left the place, Sri Prahlāda at that solitude with a great yearning heart began to pray the Lord for His Darshana which is almost impossible for all except for the singleminded devotees.

CHAPTER—XIV

Sri Prahlāda said, 'The yogis whose hearts are unstinted, pure as the beaming light of the autumnal full-moon constantly mediate upon that most effulgent Lord Who shines like lightning flash by practising different modes of yoga like Anganyāsa, Karanyāsa etc., and One who is the possessor of three potencies viz. Chit-shakti, Jiva-shakti and Achit-shakti and Who illuminates moon, sun and the fire—I crave earnestly to visualise His Transcendental Bliss-showering Form. 1

By controlling the breathing through Pranaāma etc. when the eyes, ears and all other senses become fully composed the Yogis endowed with divine wisdom steadily sitting on their elevated seats, in their unstinted heart constantly meditate upon that Nāda-Brahman Who is like the undisturbed sound of the night and who illumines the heart with His Divine Effulgence—I earnestly crave to have His constant vision. 2

A Yogi who has subdued all his five breathings viz. Prāna, Apāna etc. through the process of Yama, Niyama, etc. and thereby become unstinted at heart, and those men of wisdom who have subjugated their all the senses and having full control over them making them refrained from the propensities of gross enjoyments, such knowers of Truth when desire to know, how should I have vision of Him ? 3

By thoroughly studying and culturing all the aphorisms of the Vedanta the Pandits lit the fire of wisdom at their heart and consequently they get spirit of abnegation and becoming unstinted at heart always supplicate for the vision of Sri Vishnu. How can I have a sight of that brilliantly shining exalted God Sri Hari ? 4

The six enemies of the heart viz. lust, anger, thirst etc. are trying to pollute my heart and by their turbulent oppression one becomes blind and loses discriminating faculties.

Therefore how the Omniscient Lord Sri Hari will shine forth in such a tinted heart ? One whose heart is tormented by these enemies, how can he possess any wisdom ? Alas ! he is undone ! 5

Brahma along with other celestials for getting rid of the fears go to the shore of Milky Ocean and with chanting Vedic Hymns praise Him, intent to have a glimpse of Him, I earnestly desire to visualise Him.' 6

Sri Nārada said, 'O glorious munis, thus with his natural humility Sri Prahlāda made his penegyrics to the Exalted Lord Sri Nārāyana intent to meet Him but in pang of seperation from Him felt restless. In that unbearable pang of seperation tears rolled down his cheeks and soon he entered into a trance. 7

O the Brāhmīns, now instantly the All-Blissful Lord. Who is always exceptionally kind to His supplicants appeared with His Four Arms in the unstined heart of Sri Prahlāda as well as in front of him. At the very appearance of the Lord, Sri Prahlāda became composed, and opening his eyes could see the Lord before him present in His Person with smiling Bliss-showering Countenance, long Lotus Eyes, exceptionally handsome Four Arms and Hue like the transparent water of the sacred Yamuna. He was shining with His dazzling Divine Effulgence ; the splendour thereof cannot have any comparison. He was holding Divine Conch, Discus, Mace and Lotus. The attraction of His Beauty surpasses everything of the universe, therefore when once one who gets the chance to see Him, no more his senses will run after anything because they become saturated with Bliss. 8-10

The Lord Who is the Sustainer and Substratum of all the three worlds (Chit-jāgat, Jiva-jāgat and Achit jāgat), Who is the Divine Preceptor of all preceptors and Lord of all Lords, just at His Blissful very sight Sri Prahlāda felt spiritual pertu-

bation, such horripilations, tears in the eyes etc. He felt as if he was having the Vision at a dream and felt himself blessed by having Darshana of the Lord in his dream. He thus began to float in the ocean of Bliss and once again entered into a trance. 11-12

Here Sri Hari, the true Friend of the exalted souls lifted Sri Prahlada from the earth and held him on His Blissful Lap and like the affectionate mother comforted him with His Merciful Hands. 13

Sri Prahlada opened his eyes and winklessly fixed them upon the Countenance of the Lord and drank deep the Nectarine Bliss. 14

Sri Narāyana showering Nectarine Bliss spoke to Sri Prahlāda, 'My darling, there is absolutely nothing for you to fear. Be blissful.' 15

O Brahmins, having heard these Bliss-showering Words of the Lord and particularly getting nourished by God Himself once again Sri Prahlāda entered into such a blissful state that he could not know of himself. As the humming bee becomes drunk by enjoying honey of the lotus, likewise Sri Prahlāda having intoxicatedly drunk the Nectar that flowed from the very Person of the Lord could not know anything about his ownself. He out of spiritual perturbation at times opened his eyes with loud laugh and once again closed his eyes in deep contemplation, thus he began to float in that ocean of Bliss. 16-18

As the moon plays his hide and seek behind the rainshow-ering cloud, so to say, having Sri Govinda's presence before him at times he felt awe and reverence towards Him but next, due to spiritual perturbation he could not know what was happening. Visualising Lord Sri Narāyana, the Creator of the Universe Sri Prahlāda pondered over, ah, by the very Will He created the Universe and the digesting fire of the stomach, through His breathing the sky and the breathing air, through His glances the sun and the celestial world ; when He desired

to hear that creased all the directions that hold the sound and the moon, His feeling of thirst created water and Varuna, god of the oceans—such is the wonder of His creation. O ho, He is the Lord of all lords and the very object of the Upanishads. Thus he thought and time and again entered into trance. 19-22

After getting himself composed he could realise that he was lying on the Lap of Sri Nārāyana, Lord of Sri Lakshmi. When he was struck with awe and reverence at once he got up and folding his palms began to utter, “My Lord, pardon me” so saying time and again fell in prostration at His Lotus Feet. Though he could fully realise the Divinity but due to spiritual perturbations he could not offer any puja to Him. 28, 24

The Blissful Lord Nārāyana Who was although holding Conch Discus, Mace and Lotus in His Four Hands mysteriously took hold of Sri Prahlāda and lifted him from the bed of the earth. 25

Sri Prahlāda in the spiritual perturbation flooded his breast with profuse tears and his hairs, stood on their ends when the merciful Lord composed him with His Divine Talks. ‘Darling, you being My single-minded devotee, why should you have so much awe and reverence towards Me? Those who are My unalloyed devotees their respectful panegyric to Me, does not please Me. Now you may feel close to Me free from any awe and showing Me any reverence. See, I am always fulfilled in My Ownself yet I covet the love of My devotees. One who is My devotee he with his loving disposition may love Me freely without showing such respectful reverence. Although I am ever independent but I am subjugated to the Love of My devotees. I am invincible but I become subjugated to the will of My devotees so much they have Love for Me. One who renouncing his father, mother, sons, wife and dear and near ones solely devotes himself to Me I belong to him and he belongs to Me. I know nothing than my devotees so too I am be-all and end-all to them. Although I have got no

wants as I am fulfilled of My desires, yet for the fulfilment of the wishes of My devotees I time and again condescend to make My Advent. So without any reserve whatever you pray for, I shall fulfil that.' 26-32

Hearing those Blissful Words Sri Prahlāda with his folded palms and fixing his eyes upon the Lotus Eyes of the Lord began to talk, 'O Lord, I do not crave for any boon, Your Blessings only I crave. Your Glorious Darshana drowned me in the ocean of Bliss and nothing more do I crave. My Lord, can there be any greater reward that one can derive from the universe than the Blessing of Your Gracious Darshana. My Lord, Brahmā and other gods only at rare occasion can have Your Darshana, yet they cannot derive such abounding Bliss that I received today by Your unreserved Grace which one cannot have even by having a longevity of a hundred crore Kalpas. I am really content and my cups are full with the Nectar that flows from You. O the Preceptor of the universe, the Bliss that I derived by having Your gracious darshana that have drowned me into the ocean of Bliss before which the Bliss that is derived by abstruse Brahma-jnānis even if hundred folded will be so negligible like the little water that is collected at the small hole caused by the foot-steps of a cow in comparison with an ocean. 33-36

O Lord Nārāyaṇa, Fulfiller of wishes of Your supplicants, though You have nothing of Your wants yet You busy Yourself for Your devotees. O Lord, Your very sight made me fulfilled my desires. Nothing more do I crave but kindly commission me at Your Service. 37

Hearing these words, Blissful Bhagvān simply smiled and bathed Sri Prahlāda by showering His Blessings. Lord said, "Darling, it is the fact that you, My devotee after having My Dārshana do not crave anything more. Therefore naturally My affection towards you knows no bounds. No doubt you do not crave anything more as your heart has become unstin-

ted and fully saturated with Bliss. Yet My overflowing love prompts Me to reward you with unprecedented Blessings. Therefore you may beg for any boon from Me.' 38-40

But Sri Prahlāda whose heart became unstinted and fully enlightened spoke, "My Lord, nothing I pray except that in my crores of births may I have Your Servitorship like devout Garuda." 41

Hearing this, Lord said, "My affectionate Prahlāda, you have conquered My Heart. I was ready to give Myself to you but your unstinted heart deserves only My Servitorship. This is the great quality of My devotee. Anyhow let your, desire be fulfilled. I am so much subjugated to My devotees that I remain at their disposal and fulfill their mission ; I shine at their heart and they shine in My heart. You have already possessed unalloyed devotion to Me, therefore nothing more is to be added to it. Yet you may pray for any boon.' 42-43

"Sri Nārāyana, Lord of the universe when said so, Sri Prahlāda with his deep feeling said, "My Master, alas, have I got any devotion at Your Lotus Feet ! Void of devotion void of life to me. O Lord, alas, if I could have an iota of devotion at my heart for You then why should You ask me to beg any boon ? Because if I was endowed with Bhakti never could you say I should beg something of Dharma, Artha, Kama or Moksha, because he who is endowed with devotion nothing of these he aspires after. Therefore if You are so pleased kindly confer on me that steadfast devotion by attaining which no more wants remain at heart. 44-47

My Lord, only the prayer that I have, let me have unalloyed devotion at Your Lotus Feet. Nothing more do I crave for. Why should I crave even for Mukti when I am not afraid of perils of life. Even jokingly, inadvertently or with jealous

heart one devotes oneself to You, that rewards him with the possession of Indra ; therefore one who with sattvika disposition when devotes oneself to You, what a surmounting reward it produces that cannot be measured. So Bhakti is the permanent gain. For people who are drowned into the ocean of samsara for them Bhakti alone is the protecting force and lift them from the mundanity to the plane of Transcendence. One who is endowed with Bhakti he finally resorts at Vaikuntha.

48-50

My Lord, that ocean of Transcendental Bliss is the most esoteric object. People being blinded by the quagmire of māyā cannot know it. Those holy ones who earnestly crave for Thy Bliss for them the only process is to take recourse to devotion to you. Those who are in the cycle of life of transmigration being in the quagmire of māyā to disperse that darkness, Bhakti to You is the only lamp of wisdom to illumine the heart. Those who are asleep on the bed of illusion, Bhakti is like the sun to remove the nightmare and wake them up with bright sun-shine.

Bhakti is the source of all auspiciousness and it cleanses the heart removing all dirts. Bhakti bestows final beautitude in life. But one cannot attain Bhakti without Your unreserved Grace. O Lord, kindly bestow upon me that unflinching devotion to Your Lotus Feet. Bhakti makes to worship You, it makes me to feel ecstasy and makes me to dance before You with all Glory to You.'

58-54

Hearing those words Sri Hari became extremely pleased and said to Prahlāda, 'His loving devotee, 'Darling, whatever you prayed everything is bestowed upon you. You be drowned into the ocean of Bliss. O dear devotee, when I go out of your sight don't lament for the separation. As I ever remain in the Milky Ocean so I ever dwell in your unstinted heart. As I dwell with Lakshmi I constantly shine at the unstinted heart of My devotee. It is not that for eradicating the fear from the asuras but for protecting My devotee from affliction I

remain with them, really the unstinted heart of My devotee is My Abode, so I protect them. 55-57

In the coming two, three days I shall manifest Myself on earth for killing one who offended you. I shall be appearing as Sri Narasimha in a terrific From because the sinners have become notorious. My this manifestation will be un-surmounting.' So saying Lord Sri Nārāyana disappeared along with His Divine Body Which is of His Essential Potency *Sat-Chit-Ānanda*. Prahlaḍa could see the Lord ascending, so he, time and again saluted Him and looked upon Him and felt the pang of separation. Soon Lord disappeared from his sight Sri Prahlaḍa could not control him. He burst out with loud cry and tears rolled down his cheeks and he swooned. After quite a long time he could compose himself. 59-61

Ah, the sun-god when heard about such glory of Sri Prahlaḍa that he was so affectionately patted personally by Hari Himself, he came in haste to see him and feel himself blessed by touching him. So he delighted Sri Prahlaḍa with pleasant sun-shine. Hari-Bhakti root out totally the entire sins of those who take recourse to Him as at the very rise of the sun the darkness of the night vanishes. As Agastya muni, by a single sip of water dried up the entire waters of all the seven seas and thereafter the gems could be traced out remaining in the bottom of the seas likewise by the Divine illumination, it delights the hearts of the exalted souls who all burst out with loud chanting of Vedic Hymns. 62-64

Just when a yogi becomes immersed into the Bliss he soon gets the vision of the Indwelling Monitor in his unstinted heart, so too chakravak bird (ruddy goose) at the disperse of the darkness of the night and seeing the sun-shine, becomes overwhelmed with great joy, as the sun though reflected on the sheets of waters of different ponds or pots remains the same without any modification so too souls dwelling in individual

body remain untouched or unsoiled by the elements of the body. The hearts of the exalted devotees delight on listening to the discourses about the Transcendental Exploits of Sri Hari like the lotus blossoms forth at the very sunshine and the darkness of the night disappears, so the hearts of the devotees get illumined. 65-67

Now hearing the noise of the people at day-break Sri Prahlāda woke up from his deep sleep and proceeded from that seashore towards the palace. Now yet Sri Prahlāda was having spiritual perturbations, so in all directions he could see only his beloved Lord Sri Hari. He was so much dovetailed in Sri Hari and so much intoxicated in His Bliss that like a drunken man he began to move. At times he was falling on the ground, his body was full of horripilations and at last he arrived at the residence of his preceptors, At times on meeting his Lord with great joy he shouted, "All Glory to Thee, My Lord and again in pang of separation from Him he began to cry and run hither and thither. 68-70

CHAPTER—XV

Sri Nārada said, since that time Sri Prahlāda, like a mad man in an ecstatic mood began to roam about fully dovetailed in Sri Nārāyana, His divine power could bring spiritual enlightenment to those who came in his contact. At times in ecstasy he was mad singing or laughing, crying ; and his very sight made people wash off their sins and forthwith endowed them with divine inspiration. 1-2

He sang, *He Govinda, He Mukunda, He Keshava, He Hare, He Sri Vallabha, He Srinidhe, He Sri Vaikuntha, He Destroyer of wicked, He Prabhu, He Omniscient Lord, He Shuddha (untouched by māyā), He the Paramount Being of Supreme meditation, He the Dispenser of wicked,*

He Dhaval (untinted), *He* Deliverer of the Universe, let us have our steadfast devotion at Thy Lotus Feet, *He* Padmanābha, *He* Vāsudeva, *He* Vaikunthanātha, *He* Jagadisha, *He* Jagannivāsa, *He* Garuda Vahana (Rider on Garuda), *He* Chaturbhuja (Lord with four Hands), *He* Chakrapani (One Who holds Discus in hand). *He* Lakshminivāsa—kindly bestow on me the eternal servitorship at Thy Lotus Feet. 8-5

O Achyuta, Thou art the Embodiment of Trancendent, Thou art the Fountain Source of all Incarnations and the Lord of all lords. O Sridhar, Thou lifted up the earth from the bottom of the ocean ; those who are endowed with intuitive wisdom they alone realise Thee. Thou art the Dispenser of the quagmire of māyā. Thou art of the Hue of impending-rain-showering cloud. Thou art the Giver of boons, *He* Guṇākara, Thou art the Subhadra and Thou art the Balabhadra.

He Murāre, the narration of Thy Glory is nectar-pouring to the ears, *He* the ocean of Bliss. Thou art bedecked with Yellowish Garments which is dazzling like gold. *He* Nārāyana, Garuda is Thy ride, *He* the ocean of All-auspiciousness. Thou dwellest on the bed of the ocean of Bliss. Thou Graciously makest myself free from the worldly ocean. I make my full surrender to Thy Lotus Feet.” Thus extolling Sri Hari, Prahlāda suddenly feeling deep pang of separation from the Lord began to cry. Seeing him, people flocked round him. 7-8

O Lord, a fallen jiva who is steeped in nescience, for him Thy Lotus Feet are the only stay and the source of his deliverance, *He* Ananta, alas, I am drowned into the whirling pool of this worldly streams and now lamenting how can I be delivered up ? O Saviour, be gracious unto me. *He* Dayāmaya, Thou graciously endowest me with bestowing unflinching devotion at Thy Lotus Feet and deliver this destitute from this worldly ocean. *He* Jagadishvar, if Thou showerest not Thy Grace upon

this poor creature then I am undone. Alas ! due to my karma, I am afflicted by the triple guna of māyā. 9-10

O Lord, being prompted by lust and anger, all the eleven senses have become made for mundane enjoyment. They triedlessly with all their crookedness and turbulent force indulge in fruitive karma and I am subjected to its consequences. O Lord, even now if I do not secure of Thy protection then I am undone. There rests no hope of my getting rid of them ! Those who run after the unquenchable lust for the woman who is the veritable mirage of the worldly desert also their heart is tinted by the ego-centric malice and their heart is ever scorched by that fire of egotism ; anger throws dust into their eyes and lust robs of their intellect. Alas ! the path of blessedness is unapproachable to them.' 11-12

But here good people noticing Sri Prahlaḍa so un-concerned with the world they after listening to him in glorification of the exalted Lord got their heart melted and tears rolled down their cheeks ; they fell in prostration at his feet. Those who have got their sins washed off and became untinted of their heart some of them became overwhelmed with joy by having sight of Parama-bhagavata Sri Prahlaḍa and with their devout heart paid their homage to him. People in a great number came to have his gracious Darshana. 13-14

Here Sri Prahlaḍa without any aspiration maddenly sang and danced in ecstasy singing aloud the Divine Pastimes of the Exalted Lord Sri Hari. Wherever exalted Parama-Bhagavata Sri Prahlaḍa went, his very sight brought a through change in the minds of the people and they got their sins washed off. Does the sun shine for his own purpose ? Never for himself. But it disperses the darkness of the world, so too a Paramabhagavata roams about with a view to eradicating the nescience of the people. 15-16

Those asuras who threw him into the deep sea and thought of his sure death, when saw him alive and returning, they were awe-struck and hurriedly went to their king to report. 17

When king Hiranyakashipu heard from them about Prahlāda's survival he was wonder-struck yet he ordered them to bring him before him but it seemed as it were, he saw himself at the peril of death. 18

Those asuras brought Sri Prahlāda before the king, but there was no sign of any fear in his face ; he was shining with his divine splendour whereas he saw Hiranyakashipu much perturbed as if he was afraid of apprehending impending death of himself. It appeared that he has reached the shore of the sea of his life propelled by the boat of his corporeal body and just at the point of abandoning the body-boat. And so much fear-stricken that death-god was sitting at his neck. 19-20

Though Hiranyakashipu was bedecked with gem-set ornaments and diadem but he appeared as an eclipsed moon, nay, a king's dead body with all wreaths just placed on the enflamed pyre. As it were, due to the offence that he committed by calumniating exalted devotee of Sri Vishnu, he appeared like a veritable vilest sinner. He became delirious with his lower lip bitten by his frenzy teeth and it so looked like darken cloud moved by storm. He appeared like the tree torn-tossed. He was surrounded by those wicked asuras who were like the messengers of god of death. 21-23

That Hiranyakashipu whose very name created fear at the minds of the celestials but now his most beautiful robust body appeared like a Palāsh tree scorched by the forestfire. Yet he could not realise that his death is imminent. Sri Prahlāda, a man of intuitive wisdom seeing such plightful condition of the king felt remorse. 24

Sri Prahlāda with his folded palms paid his obeisance to his father and getting a sign from the eye-sight of his father he sat on a provided seat. Noticing the red-eyes of his father he remained with his bowed head. 26

King Hiranyakashipu, the wicked number one, without justification became furious and rebuked his son Prahlaḍa ; but thus he calumniating an exalted devotee of Sri Hari actually welcomed his death. He shouted, 'Re fo l, this is my last word, listen to me. No more I shall repeat ; and decide for ever.' Pronouncing these words he snatched from his arms a most sharpened sword which was shining like glittering silver and just ready to chop off Prahlaḍa's head. The onlookers became nonplussed. Now he shouted, 'either your body will be cut into pieces or instantly give up Hari.'

26-28

When onlookers saw this plightful condition all lamented, alas, Prahlaḍa is finished. But some of the asuras felt happy, others expressed their deep feeling, yet others with their indifferent look watched the scene and rising their head expressed their eagerness what Prahlaḍa would be doing now.

29-30

Sri Prahlaḍa who was remaining unperturbed when just after paying his obeisance was going to speak, from outside all could hear a most pittiabie lamentation as it were, a devastating fire, suddenly broke out. From all sides only loud cry 'hā mother, hā father, hā son'—thus the asuras lamented and it was so heart-rending that it burst the shell of the universe. Hearing this lamentation king Hiranyakashipu ran with his sword to the out-skirt of his palace. Soon he met a gigantic creature who appeared like the world-dissoluting fire. He was so dazzling that it was very difficult for the king to look at him. He was none but Lord Sri Nrisihma Who was shining with His Divine Splendour.

31-35

Hiranyakashipu saw Him first as the veritable world-devastating fire but next he could know Him as an unseen and un-heard creature. At last he could understand that it was a lion and man combined creature. The light that was effulging from His Person was actually scorching all sides. Shaking off His manes He actually tormented all corners like the gale at the time of world-dissolution and that gale was as if tossing the sun even ; the very movement of His both the Hands created, such

a cycloning whirlwind that uprooted not only the trees but even mighty mountains. At His very stepping, the earth became so shaking like earthquake at which the sky-touching buildings were toppling down. At His very sight blazing fire came out. 36-38

What a wonder, who is this gigantic creature ? Never have I heard, nor seen such a creature here to before. He is of a peculiar type having half of His body as lion and other half as a wonderful man ! How this wonderful creature have come ? Never I saw such a peculiar creature. Is it that the words of Devarshi Narada are becoming true ? So He may be that Hari appearing in this wonderful and unnatural Form I hope, being supplicated by the celestials that crafty Hari might have come to kill me. Most probably He is the same Nārāyana Who killed Madhu and Kaitabha, as I notice He is holding Conch, Discus etc. 39-41

Let it be, whosoever He may be ; I shall kill Him in no time and then destory all the gods. This way Hiranyakashipu speculated but when thus he was thinking and looking upon Sri Nrisimhadeva it amounted to him to be purged out all his sins but the offences that he created by calumniating the exalted devotee of Sri Hari and also Sri Hari Himself were not removed. The very sight of the Lord destroyed the entire stock of his sins that were accumulated from many past births ; even the gravest sins that were done due to spoiling the virginity of maidens, raping other's wife, spoiling her chastity also got washed up by the very sight of the Lord. That mighty asura Hiranyakashipu took a wonderful bow. Seeing him with armour some of his soldiers also took their weapons and stood by his side. 42-45

Now Sri Prahlada seeing the Lord at once could recognise Him as His worshipful God. He recalled those Words of Sri Nārāyana Who spoke about His Incarnation, so He fell in prostration before Him. Sri Prahlada could visualise the Lord encompassed with the entire universe holding in His very viratarupa, the mountains, the seven seas, all the Isands, celestials, asuras, men so on and so forth. He saw on His Head the upper portion, the universe, in His eyes the sun and moon

and also the world-dissolution fire, in His cavity the patala, in His teeth the Ananta-Naga and other serpents. Brahma and Shiva were on the joining part of His Arms, and in different parts of the Arms of eight-Dikpalakas, in His Breast the entire space-world, in His garments the lightning and at His Feet the earth. The sweat is the veritable oceans, the hairs of the body holding the trees of dense forests, in the veins the mountains, in the skin the veritable maya and in His effulgence His Own spiritual Splendour. 46-50

As he was an affectionate devotee of Sri Hari so through his eyes that are collyriumed with devotion could realise the Divinity of Sri Nrisimha. The Lord out of His Own Prerogative bestowed upon him this Divine Vision, because, Sri Hari never can keep Himself concealed before His steadfast devotees. 51

CHAPTER—XVI

Sri Narada said, now Hiranyakashipu, king of the asuras attacked Sri Nrisimhadeva, the Almighty Lord with missiles, as it were, just to cover the blazing fire with hay. A very great number of armies from all sides surrounded the Lord riding on chariots, elephants, horses. Alas, at the very sight of the Lord their eyes began burning, they were not able to open their eyes. When it was not possible for them to look at Him they instantly left the war-field. Lord Sri Hari saw the asura armies at a distance standing for fight. He simply laughed but it appeared to them as if a thunder-bolt blast out bringing a total disaster. Soon it so happened that the weapons fell from the hands of the armies ; those who were riding on the elephants, horses or chariots they all fell down from them and the elephants, horses too fell dead. 1-5

As by the fall of a mighty mountain the entire forest is perished, so too in no time the entire asura-armies were crushed down. The mighty warriors also could not stand even for a while. As it were the entire asura-armies were burnt

into ashes by the very glance of Lord Sri Nrisimha. The very sight of Lord Sri Nrisimha enflamed the entire city of Hiranyakashipu. Yet Hiranyakashipu due to the boon that he received from Brahma could feel no fear at such furious mode of the Lord. He discharged volleys of arrows against the Lord Who appeared with a combined Body of lion and man. Although Hiranyakashipu aimed all types of missiles that are generally used by the asuras and gods but they could not be effective when they touched the Divine Body of the Lord. Those weapons were blown away like the straw at a high gale. 6-11

Mighty asura Hiranyakashipu furiously took his chandrasahas sword and ran towards the invincible Lord when Sri Prahlada humbly begged, "O king of asuras, why so foolishly run towards the Lord of the universe taking Him as your equal opponent. This Lord Narayana Who is the Lord of the entire universe may destroy the entire world by His mere Will, O Ārjya, without Whose grace none can even open his eyes. How do you dare to fight with Him Who is the Saviour of the universe and Who is the Lord of all lords? O large-hearted king, leave your sword and fall at His Feet with supplication. He is always gracious to the supplicants, He will give all protection to you." 12-15

But this advice of Sri Prahlada acted otherwise. As a fool attacks his own well-wisher so too Hiranyakashipu who was destined to be ruined, like a mob running towards a blazing fire, ran towards Sri Prahlada with his sword just to kill him. 16

As the whirling gale blows away the straws, likewise the Lord Sri Nrisimhadeva in the twinkling of an eye lifted up Hiranyakashipu, and as a cat pounces upon a rat, took hold of Hiranyakashipu and placing him on His Lap tore his breast with His sharp Nails. Lo, the gravest sins that Hiranyakashipu committed by calumniating Lord Vishnu and His devotees got washed off by the very touch of the Lord. 17-19

O Brahmins, Hiranyakashipu soon could look upon the Countenance of the Lord and cried out 'Mata'.

Sri Prahlada said, "Father, even now you have not learnt a lesson, fie, even when you are getting this blessed opportunity of being slain by the Merciful God you make a cry. When death comes one should utter Govinda, Govinda, Govinda ; instead you shout mother, father in vain. 21-22

Sri Narada said, anyhow Hiranyakashipu just at the time of his death heard those Divine Words of Govinda from the holy lips of Sri Prahlāda, an exalted devotee of God and also breathed his last fixing his eyes upon the Divine Countenance of Sri Hari, so he became free from all sins. Having been slain by the Nails of the Lord, Hiranyakashipu actually had a glorious death because thereby he got Mukti and such an opportunity he could have due to his life long remembrance of Sri Hari although it was out of his feeling of enmity against the Lord Himself. 23-24

Even though out of life-long enmity Hiranyakashipu constantly remembered the Lord but ultimately got the reward of such a glorious death at the merciful Hands of the Lord. Lo, by the Nails Lord tore his breast thereby making his heart untinted. Oh, one who remembers Sri Hari even in enmity how Sri Hari can allow him to remain steeped in the quagmire of māyā ? The Lord removed his arteries of his stomach which signifies that the Lord even by killing one gives him Mukti and takes away all his fetters of worldly bondage. Ah, Almighty Sri Nrsimhadeva killed mighty asura Hiranyakashipu. Lo, Lord bedecked Himself with the arteries of that asura and shone forth more gigantic and vehement. At that field all the asura armies instantly met their end and Sri Prahlāda alone was happily remaining there. The gods were no doubt happy at the total ruination of their enemies but they could not approach the Lord Who appeared with His most awful and terrible Form. 25-28

The gods now being free from the fear of their enemies taking as their guides Sri Brahmā and Shiva, gradually proceeded towards Lord Sri Nrisimha for paying their homage to Him. They were yet afraid to go near Him. So stationing themselves in the sky itself showered flowers and made celestial

musical sound, like dundhubhi, etc. as the token of their expression of happiness at the marvellous Act of the Lord.

29-30

Then Sri Brahmā, and Shiva and all the gods alighting on the earth from a long distance with their folded palms paid their obeisances to that gigantic Sri Nrisimhadeva Who became vehement when fought with Hiranyakashipu. They saw that Lord was not yet in His pacified mood ; His eyes were burning and licking His Cheeks. So they first approached Sri Prahlāda and pleasantly told him to go near the God and bring down His anger. You being an affectionate devotee of His He will naturally be delighted to get you at hand. 31-32

They said, 'O dear Prahlāda, indeed you are a strong devotee of the Lord. You should show this favour to us that the Lord now may look upon the worlds with His pacified and graceful look and that is possible by you only. O glorious Prahlāda, you make the Lord pacified and take us to His confidence. Because we along with all the creatures are ruled by Him and ever afraid of Him for the ommission and commission of our duties that are assigned to us by Him whereas He is ever subjugated to His devotees like you.' 33-34

Being thus directed by the gods Sri Prahlāda, a steadfast devotee of the Lord slowly slowly went to the Lord with a prayer, "My Lord, kindly compose Thyself." He washed the Lotus Feet of the Lord with his profuse tears when he fell in prostration with ecstatic rapture. 35-36

Seeing His devotee Sri Prahlāda fallen at His Feet the Lord at once threw away the corpus of Hiranyakashipu and with all His kindness and affection lifted Prahlāda with His Blissful Hands like father to his little child, made him sit on His Lap. Now Sri Prahlāda directed the attention of the Lord towards the gods who were standing at a distance with their folded palms and submissive mood ; the Lord looked upon them with His Blissful Glance. 37-38

When Lord looked upon the gods with His smiling Glance the gods saluted the Lord with prostrations then and there and uttered panegyric hymns with horripilation in their bodies. What a Bliss they felt that Sri Laksmidevi who proudly serves the Lotus Feet of the Lord when simply looks upon them they feel abundantly rewarded and now Bhagavan Himself showers His Blissful Glances. So they actually felt themselves immersed into the ocean of Bliss. 39-40

Now the gods gradually approached the Lord and with awe and reverence they prayed, "O Lord, be gracious unto us, when You are pleased, the entire world is in peace, O Jagadisha (Lord of the universe), we without Your Mercy feel ourselves destitute, we were awfully afraid to approach Your so gigantic and awe-striking Appearance. How can we look upon Your so blazing Form? The sun and the fire are no doubt blazing but a thousand of them are insignificant before You. As the streams entering into the sea cannot keep their significance, so too all the powers, effulgences shine forth by the glow of Your prowess. You are only the source of everything else. Therefore what should we say about others?" 41-42

When thus the gods made this panegyric the worshipful Lord Sri Nrisimha composed His awful Appearance, and now He appeared so Blissful like the shedding of moon light. 43

Thereafter all the gods, Siddhas, Nagas, and the Munis with their over-whelming joy once again made their panegyric hymns, full of significant words. They prayed, "Oh the Lord Who is known only through steadfast devotion, O! Narayana, we pay crores of obeisances to You. You are appropriately glorified by the Munis, men of intuitive wisdom. Those who are malicious, wicked, hypocrite and cunning You appear to them as a terror. You ever subdue the pride of the mighty asuras, When obstacles are created against the performances of Vedic-rites or yajnas even Brahmā, Shiva and the celestials being fear-stricken and full of anxiety approach You and report for its solution at Your Lotus Feet. And showing pity

upon them You out of Your Own Prerogative, make Your Descents like the present one in the shape of Sri Nrisimha. Your very roar created such a fear in the minds of the asuras, may, even the stars in the sky fell from their places. The gods apprehending their death at the hands of the asuras fled away from the war-field hearing the trumpet march of the asuras, but Your roaring sound silenced all of them by creating a terror in the minds of the mighty asuras. O Lord, the Lifter of the earth from the bottom of the ocean, Your very roaring even silenced the crushing of the thunder-bolt. So was the sound of the thunder-bolt. So the sound of the rumbling of the clouds got no significance before it. Your such roaring cracked down the mountain. You are All-auspicious, You chastise the wild-beings. Those who are endowed with Your Grace they alone can realise that You are ever free from all impurities and malice. The exalted devotees ever sing Your Divine Glories.

The crimson saffron that hides under the heavy breasts of Sri Lakshmidēvi most secretly when gets chance to touch Your Breast during Your delightful resort with her it shines forth as the dazzling beauty of which feeds the bright fullmoon-beaming light, ah, how beautifully it shines in the centre of Your white-gems and pearls of the necklace hanging round Your Neck. Your killing of this asura is a playful incident on Your part. It is only Your Grace that saves the people from the worldly ocean. You protect the holy ones by destroying the asuras. You dissolve the world-order during the time of world-dissolution. Jivas are cycling in the life of transmigration due to their sinful and virtuous karma but the wheel of the karma is propelled by Your illusory energy. This world is created by You. You are beyond the triple guna of māyā, therefore ever free from any modification. You make Your Divine Descents. You are the Protector of the universe like the high boundary wall of a capital city of yore.

Those who are content with what-so-ever they get, without much labour and have brought under their control lust, ego,

sleep etc. and free from malice, completely non-attached to their relatives, wealth, free from any infatuation, greed, avarice and also have become unstinted at heart they have stationed Yourself in their hearts. You are the Monitor of all and the Shelter for the entire universe. You are the only Hope and Stay for the destitutes. You are the Be-all and End-all of Your devotees. You conceal Yourself by Your Yogamāyā, Your essential potency.

When the asuras become tyrannical and egoistic of their prowess, You create a terror at their hearts by playing Your sword at their face and thereby feeling humiliated they with their crowning head bow down in shame. Now the numberless dead bodies of the asuras who are slain by You have created a big reservoir full of bloods. Where the curling hairs of those dead bodies with their floating heads looking like the lotuses and unwinking eyes like fishes, there are waves, it has become muddy and insects are feasting upon it. Thus destroying the asura-face You feel delighted. As the wild elephants entering into the pond destroy the lotus, so too You plunged into the asura race and brought total ruination of the race. You destroy the wicked and ever protect the holy ones. You are like mother to the infant whereas very death to the asuras. You are only the object of attraction with all Your beauty. You are the very Bliss to the exalted souls. The liberated are stationed in You only. You destroy the wicked and protect the pious ones.

At the bright sun-shine lotuses are fully blossomed with unfaded beauty but that is also possible due to Your propelling because the sun, the moon and the fire get their respective power invested by You only and they as duty bound to You act upon Your Law. None can act without Your superintending. The sun is the eye of Your cosmic Form. You are beyond any phenomenal quality of māyā. You are transcendent. You ever fulfil the wishes of Your supplicants. There is nothing unpleasant to You. All the gods along with Brahma worship Your Lotus Feet. Your Feet-wash water flows as the sacred

Ganga, whose very touch washes the sins. You are the Mainstay of all beings but there is no origin of You. You are the Origin of all origins. Through Your servant Sudarshan Discus You had slain Madhu and Kaitabha asuras. From Your Naval-Lotus Brahma got his origin. Your māyā illusions the entire universe. You bestow upon Your devotees the boons to their fulfilment. You are ever in fulfilment in Your Desire. There is no second equal to You. You reward the people with offering elevation and salvation. The celestials and the mortals pay their homage to You. You have paved the path for getting elevation and salvation and You have prescribed the method for the atonement of sins. Most powerful asuras who could not be destroyed even by any god but You playfully destroy them and therefore Your Divine Prowess stands above all.

You are holding Sudarshana Discus at Your Hand. The gods and the Munis ever sing Your Glories. Your Lotus Feet are the Resort of the devotees. You ever give full protection to the gods and the wise. You forgive the offenders when they repent. Those devotees who always sing Your Glories You repent. Those devotees who always sing Your Glories You bring Their all fulfilment. This drama of creation and destruction of the universe is propelled by You. The holy Ganges has flown from Your Lotus Feet. Your Sudarshana Discus so brilliantly shines that it not only dispels the darkness of the outer world but it enlightens the soul. All the beings are subject to lust due to Your maya, but You are untouched by such lust. In no time You may destroy entire race of the asuras. What else, Your Will is enough. You are beyond the triple guna of maya. O Lord, affectionate to the devotee, we pay our obeisance time and again to You.' 44-45

Sri Nārada said, those gods and the Munis thus made their panegrical hymns and saluted Him. Sri Hari bestowed His Blessings upon them. 46

In the very presence of the celestials and the munis the Lord coronated Sri Prahlāda as the crowning king. Now being insructed by the Lord fire, burnt all the imprudents of the

capital and once again the rishis began to offer oblations into the sacrificial fire for the welfare and peace of the kingdom.

47

The Lord blessed the gods, rishis and also bathed Sri Prahlāda with all His Blessings. At that time there were showers of flowers from the heaven amidst the sweet musical sounds. All those gods and the rishis praised Sri Prahlāda. Now Sri Nrisimhadeva thus spreading His Divine Glories instantly disappeared from the scene.

48

The gods and the rishis once again paid there obeisance to the Almighty God and with horripilations in their persons and full of tears in their eyes conversing about the Divine Glories left for their respective places.

Those Maharshis who assembled there were marvelled to witness such a glorious death of the notorious asura which rewarded him (Hiranyakashipu) with such a glorious position that is aspired after by the munis and rishis only. They said, 'All glory to Lord Sri Nrisimha. Further they said, Ah, there is no wonder in it, because this is the well known fact that the mightiest one always gets the best opportunity, but those who are pessimists they ever suffer miseries. So those who are slain by God there is no death for them whereas they go beyond the death viz. get Mukti).

50-51

Now, whether by observing Vratas and living an austere life we become a devotee of God Vishnu or this asura Hiranyakashipu who appeared as an antagonistic, is a devotee of God Vishnu? It is the fact that this asura-king might have worshipped Lord Vishnu in his previous births with dedicating his every belonging such as thousands of servants, horses, elephants, chariots and his dear and near. There remains no doubt that they in the past offered great worship to Lord Vishnu; therefore they are indeed more fortunate than Sri Prahlāda' (such remark is given with the idea that Sri Prahlāda being a steadfast devotee naturally draws the affection of the Lord whereas Hiranyakashipu although maintained life-long

enemity with the Lord but got Mukti which is most surprising). Their death is really a reward. Thus the rishis extolled the Glory of Lord Sri Nrisimhadeva. 52-53

Those rishis saw in their own eyes how the Lord burnt the entire stock of sins of the asura-king. Next they went to many holy resorts and visited different hermitages. Here Sri Prahlāda dovetailing himself in loving service of the Lord began to rule the country. But Sri Prahlāda could not feel happy in associating himself with the administrative works because his heart was fully devoted at the Lotus Feet of the Lord. Anyhow he ruled the country dedicating everything to the services of God knowing fully well that the world is created by God with a purpose in relation to rendering service to Him with every belonging. The wise extolled his glories and Kali was frightened to enter into his kingdom. Nay, the earth became purified by his presence and his name was the source of purification of the sins. In due course Sri Prahlāda attained Sri Hari. 54-55

Sri Nārada said, 'O Brahmins, I have just narrated before you about the super-natural glories of Sri Prahlāda, who was born in the clan of the asuras. As the sacred Ganga purifies three worlds, so too the narration about Sri Prahlāda's steadfast devotion to Sri Hari is the very source of world-purification. See, people at the time of danger when remembers Sri Prahlāda's devotion to Sri Hari and how Sri Nārāyana protected him at all perils, no danger can befall them. If one remembers Sri Hari and stations Him in his heart how danger may befall him. 56-57

One who listens with spiritual faith to the glorious Accounts of Lord Sri Nrisimhadeva from the holy lips of an exalted devotee, attains the Abode of Sri Vishnu after death. Those who remembers the Divine Leela of Sri Nrisimhadeva are not afflicted by triple miseries ; no astronomical star can create any harm to them. The Ganga is worshipped by the inhabitants of the three worlds, the delight of the Paramahamsa devotees, unadulterated purity itself and who has sprung from the Lotus

Feet of Lord Sri Vishnu, is the resort of the holy ones ; therefore they do not want to live away from her. Accordingly the Divine Topics relating to the Transcendental Pastimes of Sri Hari Which are Nectarine Blissful to the exalted souls Which are most delightful to listen, can any man of wisdom refrain himself from hearing such Divine Pastimes of Sri Hari ? 58-59

CHAPTER—XVII

Those glorious rishis of Naimishāranya after listening to the crest jewel devotee Sri Nārada all about Sri Prahlāda felt extremely delighted. And with more inquisitiveness they asked, 1

Saunaka and other rishis said, ‘Ah, Prabhu, we being born as human beings feel ourselves most blessed having chanced to drink the Nectrine Blissful Exploits of Sri Nārāyana from your holy lips that so graciously you bestow upon us. 2

Our such comparion of Divine talks with nectar may be offensive if it is taken literally because the gods of the heaven drink the ambrosia and thereby they became *amara* (longlived) but not immortal as they also will have to die at the end of the Manvantara, whereas the nectar that flows from the Transcendental Leelā of Godhead makes the fortunate ones immortal. 3

O the son of Brahmā, you are far above the gods. You do not aspire for ambrosia but you ever drink deep the Nectar that flows from the extolling of Sri Hari’s Transcendental Pastimes. Therefore it is clearly established that *amrita* (ambrosia) that was drunk by the gods is most insignificant before the Nectar that flows from Harikathā. 4

We dissociate ourselves from the society where time is wasted in gossips, whereas we are intent to drink the Nectar of Harikathā which is the quintessence of all the Tapasās. Association with the exalted devotees like yourself is only the source of attaining that. 5

Aha, all the inhabitants of the capital of king Hiranyakashipu got the most glorious luck to meet Sri Hari which is aspired after by the yogis (men *spiritually* enlightened). Thereby the capital city of Hiranyakashipu became a resort for pilgrims—all about this we have heard from your holy lips. O glorious muni, it is even rare among the thousands whether one gets the luck to remember Sri Hari at the time of his death ; whereas all the asura-followers of Hiranyakashipu instantly looking upon Sri Hari breathed their last. What a great good luck they had ! The pious souls utter Nārāyaṇa into the ears of dying man so that he may die in remembrance of Nārāyaṇa whereas what a great good luck those asuras had that they saw the God present before their eyes and instantly died. It is certain that distinguished great devotees come as asura-chiefs because at the time of death one's fortune or misfortune is understood. Prabhu, O the omniscient, kindly expound before us that what meritorious spiritual acts did they do in their past life, which was definitely not the reward of ordinary tapas that those sinful wicked could gain such wonderful reward.' 6-10

Hearing these words of the Brāhmins the exalted Muni Sri Nārada is in an ecstatic mood with horripilation in his person and full of tears in his eyes, in a choked voice and in full contemplation upon Sri Nārāyaṇa he began to narrate. 11

'Listen to me all about the Divine Exploits of Sri Nārāyaṇa, the God of all gods that how the asuras, who although were agnostic to the Sadhus got the glorious reward which no doubt is aspired after by the sadhus :

O revered Brāhmins, their such attainment was absolutely neither from the fruits of their rigorous Tapasya, nor Japa (muttering Mantra), Yaga, performance of sacrifices or Yogas but this they had mainly due to the remembrance of Sri Hari. Again remembrance of Sri Hari neither come through one's endeavour nor by research or intellectualism. But look here, due to their malice and anger they remembered God constantly. What a wonder !

Hiranyakashipu since his birth has been cherishing antagonism against God and out of extreme malice constantly remembered God Sri Hari. As it happens for an ego-centric man out of malice always thinks about his enemy but it may not be so remembered by a beloved to his beloved one. Because in nature people are prone to malice. King Hiranyakashipu out of his extreme anger showed jealousy against the devotees of Sri Hari and ordered to stop all the religious performances because he knew that Sri Hari was the God worshipped through those rites. Further he had the knowledge that Sri Hari is the God Himself. He was enimical against the gods for the reason because they are the votaries of Sri Hari. He stopped the performance of Vedic rites and also recitations of the Vedas because they are the words of Sri Hari and also they extol His Glories. All the while whether eating, drinking, chewing, mating with his spouses he out of his vehement malice constantly remembered Sri Hari. Therefore during his all types of worldly dealings and enjoyment his mind was thinking of Sri Hari. So enjoyment was no enjoyment to him. Sri Hari occupied all his thoughts. His feeling of antagonism was so deep that even during his sleep he dreamt of Sri Hari so thinking that he was fighting with Nārāyana, Sudarshana Discus in hand. Who meeting a defeat at his hands runs away from the war-field. Even he cut jokes along with his subordinates by caricaturing Lord Sri Hari and thereby did the Namabhas and always uttered the Name of Sri Hari and heard it too.

15-21

Ah, as good preceptor inspires the disciple to contemplate upon Sri Hari so too the anger and malice prompted Hiranyakashipu too remembered Govinda (Sri Hari) at all times during all his actions. O revered Brāhmins, therefore even though Hiranyakashipu along with his men ever maintained antagonism against Sri Hari but that helped him to remember Sri Hari constantly and which ultimately rewarded him with the attainment of Mukti (but after his another two births) being slain by God. What more should I speak about this. Cherishing the same malice this Hiranyakashipu in his following consecutive two births was born as Ravana, king of Lankā and Shisupala, the

king of Chedi. Sri Hari making His advent as Sri Rāma-chandra, accepting Sri Dasharatha as His father, killed Rāvana and Bhagavān Sri Krishna, born as a Son of Sri Vasudeva slew Shishupāla. Thus in three consecutive births the asura got rid of the life of transmigration. 29-24

O revered Brāhmins, thus even maintaining antagonism against Sri Krishna ultimately the asura-chief attained Mukti. But this attainment of Mukti cannot be at any rate compared with the blessed and paramount position of the Gopis who serve the Blissful Lord with their all Love where the invincible Lord Himself is subjugated to their Love. Ah, what a mysterious characteristic of Sri Krishna ! (Here Sri Nārada, a mystic devotee when referred to Sri Krishna he could not hold his tongue without referring to the Gopis but absolutely he did not bring it for any comparison here). 25

Lust and anger are the worst enemies for a man to degrade to the lowest condition but somehow if they can be engaged in service of the God, life's pursuits is obtained, We get the vivid example here in the life of the asura-chief and also in the illustrious life of the Gopis.

As from the poisonous teeth of the snake poison is abstracted but it is used as medicine to cure certain chronic disease, and as from the thieves valuable booties are recovered, likewise asuras chancely applying lust (malice) and anger against Sri Hari gain the reward of moksha. That is the marvellous prepossession of God's Leela. To attain Mukti for an asura is not a wonder, mere remembrance of Sri Hari at the time of death makes oneself rewarded with mukti even though this remembrance is caused due to lust or anger. Such as a patient even out of anger when takes medicine it cures the disease so too a man fallen into the worldly ocean somehow if he can remember Sri Hari with faith may get the reward of Mukti. It may happen that in a dejected heart when one un-intentionally digging earth by providence gets a treasure of wealth, so too a man stepped in nescience out of lust and anger

some how remembers Sri Nārāyana and meets his death without second thought instantly he attains Mukti. 27-30

Out of anger or madness if a part of fire is put into a heap of hay instantly the entire stock is consumed, accordingly if Sri Hari is stationed at one's heart his all the accumulated sins are destroyed like dew-drops at sun rise. A man out of extreme remorse desiring to end his life by consuming poison but incidently drinks Amrita and thereby gets longevity of his life with robust physique likewise somehow if one can remember Sri Hari at the point of his death without any other thoughts attains Mukti. As the sun disperses the darkness and as the fire removes the cold, accordingly very remembrance of Sri Hari at the time of death instantly brings Mukti to one. 31-33

Bhagavān Sri Hari out of His Own prerogative having been incarnate time to time destroys the wicked who cherish the antagonistic feeling against Him or His devotees, and bestowing His Blessings into His devotees thereby bestow Moksha to both of them, (But there is a great difference in between the attainment of the devotees and the gains of asuras.) 34

The Moksha attained through Advaita or Abstract-knowledge (Pantheism) is perilous whereas path of devotion is simple, easy and clear, particularly God Nārāyana Himself takes personal care for disbursing the obstacle, if any falls on the path of the progress of His devotee. None except a self-annihilator refrains himself from taking refuge at Sri Hari Who is the Ocean of kindness and the Saviour of the self-surrendered souls. 35-36

People fallen into this worldly ocean are ever afflicted by the triple miseries like *Adhyātmika* etc. and suffer untold calamities for such wretched souls there is no other go to get rid of from this cycling of transmigration save and except to take bold step in taking refuge at the immortal God Sri Hari.

Look, the sun at every moment like whirling wind moves about and thereby takes away the span of life of the mortal beings living such a life, how people can have any happiness. The sun does not care whether one is sick or mad or asleep or feeble due to starvation or mute, he acts upon all in shortening the life-span at every moment. 38-39

Look, the wheel of time constantly pooles the jivas and jivas fanned by the destiny endlessly cycle the life of transmigration and accordingly are born in different species of high and low. Therefore none can remain for all times as human beings. Secondly, whether today, or tomorrow or at a certain day death is certain. Yet jivas are not alert in taking account of it. They pave their path for hell. Alas, they do not look to their own true welfare. Therefore till death does not meet, one should culture devotion to Sri Madbusudana (Supreme God) Who destroys all the afflictions, all time whether day or night, because there is no certainty of life. 40-42

Jivas in their cycling of the life of transmigration born in different species, of them human birth got in the holy land of Bharathvarsha which is conducive in attaining the highest pursuits of life and then how a man particular born in Bharatvarsha wastes his life without dedicating himself in the service of Sri Hari. Alas, if those who are born in the clan of the Brahmana which is so glorious and almost unattainable waste their lives and indulge in doting with the ladies are indeed undone, to take their names is a shame to me. 43-44

O the Brāhmins, in the world which represents dense forest full of carnival animals, in the shape of triple affliction, as tigers and the lions as earth itself, if one does not look for his own protection how can he have enjoyment when constant fear has occupied the mind. There are nine holes where snakes in the shape of afflictions stand with their ferocity—in such a body-house people dwell, so at any moment life may go at their poisonous bite, with such constant fear

every one has to pass the time ; but if Sri Nārāyaṇa, the Rider of the Garuda is called on one becomes fearless. 45-46

Therefore having obtained this most valuable human life people exercising their wisdom should ponder over what is the purpose of life and accordingly devote themselves to Sri Hari when easily can attain the blissful life of final beatitude one must not foolishly lead a life of enjoyment thereby subjecting himself to be feasted upon by the dogs and carnival animals in the shape of infatuation, disease, lust, anger, pride and ego etc. 47

O the holy Brāhmins, Rahu among the asuras in disguise of a god took entire risk of his life for drinking the Amritam. Accordingly one should at all predicaments render devotional service to Hari. I pray, you all should have such spirit for devotional service. 48

Mind should be cotemplating upon Sri Hari, both the hands are to be engaged for the worship of Him, both the ears should be engaged in listening to the discourse on the Exploits of Him and the speech must extoll the Divine Glories of Him. Both the eyes may be fixed upon the beauty of the exalted devotees of Him : both the legs may go on pilgrimage to the Holy Resorts like Mathurā, Vrindāvana etc. the places hallowed by the God. In this way a man of wisdom by engaging all his senses devotes himself all the time in the service of Sri Hari. 49-50

Those who spend their time in devotion to Sri Hari are really alive whereas those who are devoid of devotion to Sri Hari are indeed dead and undone. All creatures even like mosquitoes, flies, crows and such other crores and crores of insects, they too lead their lives in eating, mating, procuring, sleeping etc. and therefore if human beings to live the life of gross enjoyment devoid of devotion to Sri Hari, then they are also not anyway better than those insects. 51-52

See, Aha, even from a long distance of hundred yojanas one takes sincerely the name of sacred Ganga instantly he becomes rid of his sins but this Ganga endowed with such sanctifying potency due to the being flown from the Divine Lotus Feet of Sri Hari. Therefore one should constantly contemplate upon that Glorious Sri Nārāyana. One who always sings aloud the Divine Glories of Sri Nārāyana although he may be alone yet his very presence washes away all the impurities, such as the rise of the sun without any burning lamps can any darkness of the night exist even inside of a room? 53-54

The burning lamp serves others by removing the darkness that prevents one to know that the objects exist there. Lamp does not burn for its own purpose, likewise the exalted devotees of Vishnu dispense the quagmire of māyā by their giving Darshana, by the very touch of theirs and by accepting offerings from fortunate ones as it is also done by worshipping the Holy Srimurti of God Vishnu. The devotees live on earth not for their own sake but for the true spiritual welfare of the people'. 55

CHAPTER—XVIII

Shaunaka and other glorious rishis after listening to Narada about the Nectaring Harikathā felt unquenching thirst to drink more and more that Nectar, therefore falling at his feet they said, 'O Venerable rishi, no doubt when one tastes the ambrosia naturally he becomes satisfied, wheress, the Nectar that flowed from your holy lips in the shape of Harikathā we drink deep through the cups of our ears but it increases our thirst more and more instead of quenching our thirst. Indeed we are drowned in the ocean of Bliss by your unceasing pouring of Harikathā into our ears, but we are afraid that you may stop the narration. 1-3

Previously you spoke about the glory of peepul tree and also Tulasi plant, therefore kindly tell all about Sri Hari's Glory in relation to them. 4

At their such submission the glorious rishi Sri Nārada was pleased. Particularly Sri Narada was thinking that they might be feeling tired to attend to him. But now at their inquisitiveness he was much delighted. Next he spoke to them thus :—‘So long you will feel delighted to listen to me I shall certainly feel overwhelming joy to extoll the Exploits of my Divine Master Sri Hari. I travel all over the three worlds with my mission for the spiritual welfare of all beings by pouring into their ears by the Nectarine Harikathā in extolling the Exploits of my Divine Master Sri Nārāyana. Therefore O the holy Brahmins, let us drink unceasingly the Nectarine Harikathā and we pray that devoid of Hari-Sankirtana we may not spend even a moment. Devoid of Harikathā even for a mement is the death blow to us. So, as long as we keep ourselves engaged in Harikathā we feel ourselves blessed and indeed, purpose of the life is served otherwise we are undone.

6-9

In ancient time glorious rishi Markandeya, narrated to the assembly of the Munis all about the glories of peepul tree, Tulasiplant and also of the Vaishnavas, exalted devotees of Sri Hari.

10

There held an assemblage of the rishis headed by honourable Vasistha and such other great ones and the saints on the holy bank of the Ganga. There discussions took place in regard to (1) who is dear to Sri Vishnu, (2) who lives a purposeful and fruitful life on earth, (3) by worshipping Whom all the committed sins are washed off. But in the talks controversial opinions also came.

11-12

Markandeya Muni who remained for seven Kalpas happened to come over there. All the rishis present there knew that he would be able to solve their problem. They welcomed him with offering obeisance and he too sat comfortably. Rishi Markandeya by his intuition could read the hearts of the rishis present there. He expressed great happiness to see Parashara on the lap of glorious rishi Vasistha. Although at that time Parashara's age was seven years but he had inborn

steadfast devotion of Sri Vishnu. His heart was dove-tailed in Sri Nārāyana. Even for a moment he was not devoid of the remembrance of Sri Nārāyana. Rishi Markandeya soon saw the boy Parashara on the lap of his father at once he got up and with great reverence paid his homage to the child, at which everybody present there was surprised. 13-16

But in return Parashara with great reverence fell at the feet of Rishi Markandeya when Markandeya rishi lifted him by his own hands and remarked, "You are elder to all of us, therefore we worship you", Markandeya rishi said "you please count your age." Hearing these words Parashara said, 'alas, what a mystery. Where is this Markandeya rishi remaining for seven Kalpas and where this boy of seven years of age?' 17-18

Markandeya simply smiled and said to the rishis. 'How this way one's span of life is to be considered? O the rishis, now I am going to bring the truth, Jivas born with the corporal bodies but the time that one spends in Hari-Bhajan that portion of time is to be calculated as the span of life. 19-20

See, as while blowing away the husks only, we know how much paddy remains, accordingly the wise do not count the period of the life which is spent in devoid of Hari-smaran. Therefore when you do not spend even a moment without contemplating upon Sri Nārāyana you are, to that estimation far advanced in your age and really an object of veneration to all of us. Whereas we are so averse to Haribhajan that if our days are accordingly calculated then I should say, that none of us will be even of five years old. 21-23

The time spent for attaining spiritual good in life is only worth for living. Otherwise leading an unholy life in gross material enjoyment how can one be considered better than a beast who also has the same freedom of enjoying, eating drinking, sleeping and mating etc. All the sentient beings indulge in eating, sleeping, infatuation, sexual intercourses

succumb and submit to anger, sorrow, aversion etc. These are the common factors for all born beings whereas human beings are given the rare opportunity to contemplate upon the Blissful Lotus Feet of the Supreme Lord Nārāyana. Here he is considered superior to other born beings. To have steadfast devotion at the Lotus Feet of Sri Nārāyana is only the source of all-auspiciousness. A man devoid of steadfast devotion to Sri Nārāyana is not recognised by the wise, as a living person. 24-26

Does a tree do not grow? Does a blower of a blacksmith do not breath? Does not a Vina make melodious music? Should we consider they are all living beings? A child enriched with steadfast devotion to Sri Hari is most glorious whereas a man of ripe age devoid of devotion to Sri Hari is totally undone in life. Judge, can a mighty tree stand in virtue before a small Tulasi plant? Ah, Sri Hari does not prefer to hold in His Person a beautiful wreath of Parijata flower, the celestial best flower, whereas He ever feels delight to put round His Neck the garland of Tulasi. Therefore so glorious Tulasi has won her exceptional glory and no tree or plant can be compared with her. 27-29

I shall be now narrating before you an ancient legend about the holy Tulasi. In ancient time there was an illiterate Brahmin who lived on cultivation and never observed any religious virtues. Once he after eating the rice that was left overnight, went out of his house with a rope in his hand. He was quite hale and hearty; he went to the forest and collected a large quantity of grass, yet desiring to get more green grass he went to a grove full of grass. It was really a very pleasant look; he was much delighted to look at it. It was dazzling like Marakata mani (green gem). The very sight brought a great purification in his mind; He began to think very deeply. If these plants are useful as food for the cows as well as for the

man then I shall be too happy to collect them in plenty. Anyhow for test, today I shall carry with me a little quantity of it and shall sell it to my neighbour and I may get a good amount. But instantly the span of his life came to its end. 34-35

Yama's messengers approached him but without his notice they commanded a poisonous cobra, "You bring the death to this person now itself by your poisonous bite. He is a Brahmin by birth but has not done his Brahminical rites therefore he should have such inauspicious death. You should be best, before he touches the sacred Tulasi. Because if death comes to him when he is in touch with Tulasi, he will certainly go beyond our hold. Thus being commanded the cobra proceeded towards the Brahmin, but the Brahmin did not see the snake. Anyhow as providence smiled on him, he quite in advance before the cobra approached him, plucked some quantity of Tulasi and immediately Lord Vishnu's Sudarshana Discus appeared there but without his notice. 36-38

Now he was fully protected by the Sudarshana. When the Brahmin began his return journey the Sudarshana went along with him giving all protection to him. Here the Brahmin was carrying head-load grass and the cobra entered into that bundle of grass and awaiting the opportune time when the Brahmin leaves the Tulasi. Yamadutas too followed him. But the Brahmin went on keeping the bundle of grass on his head. 40

The Brahmin could not know anything of this. He reached at the door of his house. Now the messengers of Yama could feel intolerable scorching at the dazzling Sudarshana and got much frightened. Here a Brahmin exclusively devoted to Sri Krishna through his intuition could realise the entire incident and was astonished to learn about the super-natural power of Tulasi. With a great curiosity he asked the Yamadutas at which they said to

the Brahmin, with due respect all about how the Sudarshana Discus came for the protection of the Brahmin and that as soon as the Brahmin will bring down from his head the bundle of the grass and also the Tulasi bundle, at once the cobra will bite him bringing his instant death and forthwith they will carry him to the abode of Yamaraja.

41-44

Then the Vishnubhakta Brahmin out of the compassionate thought about the life of the ignorant Brahmin spoke to the messengers of the Yamaraja pretending as if he was not aware of anything.

45

He said, 'O the Yamadutas, you show your mercy for saving the life of the innocent Brahmin. Soon the Brahmin leaves the Tulasi the Sudarshana will no more protect him. You are all glorious messengers of Dharmaraj Yama, so kindly you made me understand that as soon as this poor Brahmin would leave the Tulasi the cobra will bite him unto his death. But this poor Brahmin has collected the sacred Tulasi for me, therefore I supplicant you, kindly save his life.'

46-47

Next the Yamadutas said, 'what can we do? We are only just to carry out the order of Sri Dharmaraja. With due respect to you, we say, that another one and half hours only of his span of life remains; thereafter instantly he will die due to the bite of the cobra. It is only Hari Who alone can protect him. Therefore Sri Hari Who is much fond of Tulasi may be supplicated by you with offering Tulasi so that He may be pleased to grant your prayer. Sri Hari is so fond of Tulasi that He at all times dwells in the grove of Tulasi, yet He is very pleased upon one who offers even a single leaf of Tulasi to Him. Therefore if this Brahmin offers with devotion a Tulasi leaf at the Feet of Sri Nārāyana there remains no doubt that at once Sudarshana will drive us out far away and the Brahmin will be beyond our reach.

48-51

Whether one is virtuous or full of sins but if he worships Sri Vishnu by offering Tulasi we will have no jurisdiction to approach him. After his death he will be carried to Vaikuntha by the messengers of Sri Vishnu. Why Sri Nārāyana is so fond of Tulasi it is a mystery to us. One who carries in his hand Tulasi Sri Hari Himself accompanies him. Therefore if you so desire to save the life of this Brahmin from impending death then worship Sri Vishnu by offering Tulasi without any delay. 52-54

Hearing these words of the Yamadhutas, the Vishnu-Bhakta Brahmin performed special puja to Vishnu devoutly offering Tulasi and lo, so happened, that the cobra along with those Yamadutas to the very sight of both the Brahmins left the place and went on their way. Now that Vishnu-bhakta Brahmin told everything to that poor Brahmin. And both of them went on a pilgrimage and performed special puja to Sri Hari. Both the Brahmins by dint of their steadfast devotion to Sri Hari in due course attained the final beatitude of their lives. There is nothing to surprise in this, particularly when Sudarshan protected them. 55-57

Ah, what a glory of a devotee of Sri Hari ? What a glory for a peepul tree ?

What should I say about the super-natural potency of Sri Tulasi plant. Therefore how should I speak about the divine excellency of yourself, an exalted devotee of God Sri Hari ? 58

O revered Parashara, can there be any comparison with the excellency of the Peepul tree ? By worshipping peepul tree, one becomes washed off his all the impurities. A peepul tree, is most dear to Sri Hari and therefore it exists for the good of the people. One who nurtures peepul tree he becomes free from all sins. To see or to touch, to hear about its glories, to remember or to praise it makes oneself washed off all his sins. Even if one performs one thousand Ashwamedha Yajnas (horse-sacrifices) the merit thereof no doubt makes oneself enjoy heavenly pleasures but that is also exhausted in due course,

whereas the spiritual merit that is gained by nurturing the peepul tree never is exhausted and also that is uncomparable.

60-61

Peepul tree represents the Divine Splendour of Sri Vishnu Himself. One who dwells under its shade gets himself not only saved from the scorching sun of the summer but he gets rid off from the triple afflictions of *māyā*. When one circumambulates once the peepul tree, he gains the merit of donating lands to the holy Brahmin because doing so he has actually circumambulated Sri Nārāyana Himself. One who worships the peepul tree by offering flowers, garlands, perfumes will get the same honour after his death when he goes to Vaikuntha.

62-64

O wisemen, one instead of worshipping many gods if devoutly worships the peepul tree, actually one is not neglecting any one of the three worlds, indeed thereby every one of the three worlds is served because the peepul tree represents the Divine Splendour of Sri Nārāyana.

65

O Brahmins, you all are the staunch devotees of Sri Hari and therefore I felt pleasure to disclose to you about this secret glory of the peepul tree. On Saturday, a Brahmin after getting up from his bed at the dawn first should take bath in the holy streams like Ganga or so, observing silence, next should worship the holy Peepul tree with chanting Purusha-Sukta (from the Rigveda) and Om. And it should be followed by offering puja, by offering sixteen types of Puja-ingredients, one hundred times muttering of Om and circumambulating it. Next comfortably sitting there meditate upon Sri Hari with all devoutness. Next he should chant the following Mantra :—He Brahmins. He Paramount-self, He Jagannatha, Thou art the fountain-source of all splendour, Thou art the Omniscient, Thou representest Thyself as the Peepul tree. For washing of my sins I embrace Thee—so saying he falls in prostration before it.

70

O glorious Peepul, one who receives your blessing never is subjected to lightning, or fire or any weapon. Even

cyclone cannot harm him. Due to your existence it rains, O Vanaspati, glory to you—so saying he should fall once again in prostration before it. 71-72

This is the best atonement of the gravest sins. By worshipping thus one may be bestowed with a child, longevity of life and cured of the most complicated diseases. 73

What more should I say, nay this is a source of gaining paramount good in life because Sri Hari is so fond of it. One who performs for one complete year on every Saturday worship of this peepul tree Sri Nārāyana Himself appears to him in his dream and gives him spiritual illumination. So should one everyday with devout heart worship it. 74-75

One who plants the peepul tree sins do not touch him ; and when with unstinted heart nurtures it, no misfortune will befall him and will be far from the temptation of eating unwholesome food, associating with abominable characters and the false-hood, becomes free from bad dreams or nightmare, influence of bad stars and free from ghosts. 76-77

O Prabhu, therefore how one can compare a peepul tree with any other tree. As a Vaishnava should not be looked upon with an eye compared with others accordingly you, being an exalted devotee of Vishnu your excellency stands above all. 78

When in the conclusion of his talk compared Parashara muni extolling his glory Parashara felt ashamed, but all the Munis present there were happy to know Parashara's divine splendour and they only honoured Markendeya. What we desired to know that you have already narrated before us in course of your glorification to Parashara. 80

Devotion to Vishnu brings forth all spiritual good. Tulāsi is most favourite to Sri Vishnu. Vaishnava's life is

purposeful and fruitful. Worship of peepul tree washes off all sins of the supplicant. All this we have heard from you. 81

O, the exalted devotee of Sri Hari, we were having doubts in these points and we desired to ask you about these. O Prabhu, you have so graciously enlightened us in these subjects and we are really indebted to you. By the unreserved grace of Sri Nārāyana we were bestowed with such a long life and spending our time in devotion to Sri Nārāyana indeed you are abundantly blessed. Yet out of your humility you spoke that you had not an iota of devotion to Sri Hari. Thus shows the very characteristic of a true Vaishnava. 82-83

All those munis thus extolled and knowing the supramundane glories of the Tulasi and peepul tree they honoured the peepul tree and devoutly worshipped Sri Nārāyana with offering Tulasi leaves. 84

Sri Nārada said, 'O dear Shaunaka, Markandeya Muni in nutshell I have narrated all about the divine characteristic of the Vaishnavas, Tulasi and peepul tree. Ah, what more can we speak in glorification of Sri Nārāyana Who is the God of all gods, Who has got innumerable Manifestations and Whose Potencies are unending and immeasurable. Can there be any person who can adequately narrate all about the super excellences of an exalted devotee of Sri Hari and also of the sacred Ganga who flows from the Lotus Feet of Him. 85-86

CHAPTER—XIX

Those devoted Brahmins on hearing about the Divine Exploits of Sri Vishnu felt spiritual perturbations with horripilation in their persons and joyful tears in their eyes. They were so thirsty in drinking the Nectar that flowed from the lips of Sri Nārada that when the rishi stopped to

narrate, they felt unbearable pang and therefore humbly said, 'O Divine Master, all these days we were feeling unhappy and destitute but having got the chance to associate ourselves with your honour we actually got the hope and spiritual enlightenment and blessed. We were scorched in the forestfire of the worldliness, as it were, like fish out of water. Kindly extinguish the burning fire by showering the Nectarine Hari-katha ; thereby protect us. 1-2

Kindly cure our worldly disease by offering panacea in the shape of Harikathā and which is the only ocean of Bliss, the rare of the rarest that can be attained only by the unreserved grace of an exalted paramabhadgavata devotee like your honour.' 3

Sri Nārada, an exalted devotee of Sri Hari who could know the unstinted hearts of the Brahmanas headed by Sri Shaunaka rishi felt extremely delighted to narrate to them further about Sri Hari. 4

He said, 'dear Brahmins, ah! the fortunate ones, your hearts become fully illumined by dint of your steadfast devotion to Sri Hari. As the field which is properly cultivated is the best place for seeding, so too your unstinted hearts are the perfect field for nurturing the Divine Wisdom. Because how can the heart which is tinted by the sinful propensities receive the Divine Wisdom ? Indeed it is not possible to narrate exhaustively about the Exploits of Sri Hari, anyhow I shall tell you all about the path of devotion to my limit. 5-6

O Brahmins, further, if I go on to narrate about different philosophical conceptions it will lead you to much confusion. Therefore I do consider to give you the essence of all philosophies. Better I should tell you all about the characteristics of Chit-shakti, the essential potency of Sri Hari because there itself you will learn everything else. 7

Whom all the Shastras that are dealing with the philosophy of Supreme Reality including the Upanishads establish

undisputedly as the Supreme Reality, Him, the men of intuitive wisdom accept as such also. He must be recognised unambiguously the Supreme Object of worship on earth. 8

Who are these men of wisdom and the persons to recognise Him? They must be total unattached to the enjoyment of mundane and celestial pleasures and indeed they are the thirsting souls drinking the Nectar of Transcendental Bliss in their self-realised state. Because so long the heart is tinted by the desires for elevation and salvation, no spiritual enlightenment can be possible. The heart which is scorched by the malice, anger, lust etc, if is planted with the seeds of wisdom in no time those seeds will be polluted like the iron that gets rust due to exposure at the sea-side. In the heart where every movement endless desires are cropping up how at his such dense forest-like heart, the creeper of Bhakti can grow up? 9-11

As the gold cannot be made free from its alloy without getting it melted by fire so also so long one's heart is not purged out of nescience by the spirit of abnegation how the spiritual wisdom can get nurtured therein. As an apple of sodium appears beautiful but its test is unpleasant, so too the enjoyment of the mundane pleasure is apparently attractive but actually it is devoid of any substance. Therefore people steeped in nescience no doubt run after the ephemeral pleasure, but at the dawn of wisdom they get the spirit of abnegation.

12-13

O Brahmanas, those who are deluded by the illusion of māyā, the external potency of Sri Vishnu, run after the ephemeral Pleasure But really non gets happiness in such pleasure. If at all they could get happiness thereby, then, everyone could be equally satisfied. 14

Night passes but everything is not sweet to one and all. But if the jivas could aspire after the Divine happiness then every object of the material world could be conducive to the perennial happiness. Whereas in this world when people are

devoid of Hari-bhajan one may think something is pleasurable whereas the same thing is unpleasant to others. Therefore different people get pleasures in different way, wife, ornaments, clothes, food, drinks etc. What the boys like, the youth dislike that, again children and youth aspire after something but an old man does not covet it at all. What an old man desires, a child or a youth does not at all want. 15-17

People are fond of sweets whereas dogs are fond of impudent flesh. Therefore nothing of the objects of the material world can serve the real purpose of human pursuit. Ripen mangoes are very pleasurable to all beings specially to the human beings but to the camels it is poisonous. Whereas the neem-fruits are very very sweet and pleasant to the camels but really neem fruit itself is bitter. For human beings transparent and pure things are pleasurable whereas the pigs delight in night soil. So what is good and what is bad, how to decide? 18-20

So happiness on this world is a matter of dispute because jivas deluded by māyā, run after the mirage to quench their thirst. People deluded by māyā build castle in the air; they are robbed of their wisdom due to their affinity towards the material objects and falling in that quagmire of māyā, they presuppose the ephemeral objects as pleasurable. Alas, thus they cycle the life of transmigration. In this way jivas follow suit in their generations. 21-23

Even if a child ignorantly touches the burning lamp it burns him, accordingly a man steeped in nescience when runs after the gross material enjoyments he succumbs to it. Everyone is subject to disease, sorrows, sufferings and fear; therefore how can one get happiness in the worldly life? People engrossed in worldly enjoyments welcome miseries here and here after too. Therefore everywhere there is concomitant sufferings. Sufferings in the hell are not after death. The sufferings here itself are unimaginable. Even to hear all about the hellish sufferings make oneself

unconscious. At any moment death may meet us. Why should we say about the sufferings in the hell after death ? Alas, here itself when we see a lame or paralysed person, a blind, deaf and dumb, a leper etc. does it not show where hell exists ? Sufferings due to poverty, consequence of foolishly done actions, death of one's mother at his childhood, for a lady becoming widow at the prime of her youth—are these not the sufferings of the hell ? 24-29

Due to unquenching thirst for gross material enjoyments one is reborn as dogs, dog-eater mleccha (untouchable), ass, pig, the worm of the excrement. All the jivas whether living on the earth or in the space-world equally suffer as those who are in the hell. To run after the gross enjoyment is nothing but to welcome sufferings. 30-31

As the moth enters into the flames, the same way deluded people although know how they are entrapped to the lust, having embraced women, yet they make their dear ones viz. children to take the same course—this is the wonder ! People think that they will get happiness, therefore they labour hard but the ultimate reward is suffering. The apple is gained after hard labour but it is lost. Ah, it is the enjoyment in dream. Yet it is taken as real ; this is wonderful and what more, fie unto those who build castles in the air for enjoyment ! Whereas there exists perennial Bliss in one's soul, when it is cultured by devoting oneself to Sri Hari. That alone is the real happiness. Those who enjoy that bliss never fall in confusion or no quagmire of māyā remains there. Fools deluded by māyā and due to their ignorance of soul run after ephemeral pleasures and ever are deprived from the eternal Bliss. 32-35

As mere digging the earth, where there is no jar of treasure, is waste of energy and as by pounding the husk no eorn can be had, so too it is mere labouring, for one who does not culture devotion to Sri Hari ; his every act in life is in vain. 36

As person from within the room observes the outside things through the windows, accordingly jiva through his senses merely witnesses the material objects but cannot enjoy them as in the dream. Therefore one who runs after the material gains how he can realise the Transcendental Bliss ? Those who aspire after spiritual attainment, to them although the material world may appear as real and to serve the purpose yet they through their intuitive wisdom will leave them aside as no man can welcome even a small cobra.

37-38

Those who are after the spiritual attainment will ever be conscious about the evil consequences of lust, anger and thirst etc. Therefore by all means they will subdue them. What else, lust itself brings infatuation to all including gods, asuras and human beings and it even stands as an formidable enemy to the master yogis.

39-40

Whether really Bhagavan Ramachandra, the gem of the Raghu race destroyed Ravana born in the race of Pulastya or Ravana succumbed to lust when his eyes fell upon the beauty of Sri Sitadevi ? The lust is so unconquerable that Indra, the king of the heaven transgressed upon his guru's bed Ahalya in spoiling her chastity. Brahma, so learned in all the branches of philosophy tormented by turbulent lust ran after his own daughter. Ah, who does not dance at the tune of lust in the three worlds ! Even the wisest man entrapped by the lust succumbed shamelessly to the slavery of women treading, like on grass, over his fame, position in the society, glory of the tradition of the race, learning in literatures, possessions, prowess and everything else.

41-43

The lust taking the woman as instrument discharges its five unmissing shots targeting even thousands and thousands of munis, yogis, jnanis so and so forth. Ah, does it leave Brahma to any downwards lowest creature ? All the sentient beings are tormented by the whirling winds of lust. Anger robs of the entire virtue of a pious and ritualist. Anger like

forest-fire in no time destroys the feeling of kindness and charitable dispositions. The mightiest and exalted king Nahusha and many such others succumbed to anger. The japa, Yajna, tapasyā, kshamā (forgiveness) etc—all these virtues streamed as rivers and became the fathomless and shoreless seas but anger personified in Agastya muni dried up the entire sea of virtues by a single sip. Even owning a crore of cattle if one allows a tiger to remain amidst them, ultimately what will be the result? So too one who becomes victim to anger how can he expect the fruits of his tapasyā (austerity)? Whosoever he may be, but when engulfed by anger he loses all discriminating faculties. Anger destroys all the virtues without any discrimination. Likewise afflictions, infatuations and malice bring destructions to numberless persons. 44-49

Greediness is so dangerous that even the wisest man when falls a victim to it, its flame engulfs everything without any consideration. Tempted by a little bribe one may not hesitate to kill a cow, a Brahmin and to rob of the wealth of the temples. Even the wise overpowered by greed, grab the property of women, children, friends, one who trusts upon him, the preceptors, elders and pious Brahmanas. They although know the after-effect of suffering in the hell, yet without giving any heed to it they enjoy life on earth deliberately taking bribes. Brahmanas falling into the grip of greediness although lead a life of shudras hypocritically establish themselves as Brahmanas and becoming slaves to the Shudras live by eating their rice—thereby losing their all virtuous merits, they serve them. Such abominable Brahmanas egoistically falsify themselves as possessing all the learning and dispositions and shamelessly glorify the notorious kings. 50-52

O Brahmanas, anger and greed are the worst enemies, never allow them to peep into your heart. There are ample examples that people falling victim to these two,

mercilessly kill helpless women, children etc. They hypocritically pose themselves as gentlemen but they act only for their selfish gain and by any means accumulate wealth. Nay they are the cheaters in the garb of holy monks. 53-54

O Brahmins, those arrogants are always provoked to anger and indulge in sinful acts, yet ordinary men without knowing their character fall victim to them. As the wooden elephants are just for show, so too these hypocrites are the pests to the society. As the hunter spreads his net to catch the forest creatures so also these hypocrites taking the garb of a pious man deceive the people. As the robbers rob of innocent passers-by at the point of dagger, accordingly these hypocrites taking the garb of a mendicant deceive people and collect money in the name of God's service, but actually for the gratification of their gross material senses. 55-57

An innocent aspirant, if by chance falls from his path of virtue, no doubt he is undone whereas a hypocrite along with him takes many others to the path of worst degradation. Those arrogants taking the garb of mendicants pretend as if they are in deep meditation and enter into trance but such hypocrites become the subject of mockery and thereby shamelessly they deceive the innocent people. 59-60

Who can have control over his egoistic vanity? Even the great philosophers and mendicants fall victim to self-aggrandisement, whereas it is the fact that so long as one cannot eschew from his heart this worst enemy, how can he expect any spiritual disposition in him? Even the spiritual self-aggrandisement remains hidden in the remotest corner of the heart like the fire hidden in the sea (submarine fire). Self-aggrandisement brings forth the vanity of birth learning wealth, personal beauty, fame or reputation and prowess. Thus how can ego-centric man look for his spiritual welfare? Such self-aggrandised man when praised, he is

puffed up with his vanity runs after name and fame but knows not how life is past ending with a life of will-o-the-wisp. One may give up the vanity of possession of worldly wealth but it is difficult to give up the ego of name and fame particularly the self-aggrandisement to spiritual ego, ego of yogic power or feeling of 'I am a great yogi', 'I am a great tyāgi' and possessing power of Animā, Garimā, Laghimā, etc. 61-64

Some people do not like to hear any praise of their own but if any body says 'you do not want any glorification of your own,' that itself puffs him up. This is another type of egotism. A yogi who has acquired tranquillity of his mind has eschewed from his heart all vanities or egotism but he feels proud to think : "I am a Brahmajnāni, knower of Truth". What a wonder, this spiritual self-aggrandisement does not leave him. Again an exalted soul who actually has eradicated from his heart all types of egotism and totally given up all the desires for worldly enjoyment has gained the wisdom of self-realisation but feels proud of thinking 'I am beyond any worldly affinity, Alas, such self-ego does not leave him. 65-67

Therefore who can be totally free from egotism ? Look here, a poor beggar whose suffering knows no bound, yet he feels proud considering himself, I have got right to beg and I am the deserving person to receive alms or gifts. When people have got enough why will they not give charity to me ? Thus people suffer from the disease of the heart stimulated by lust, anger, infatuation ect. How many are there who have really attained the wisdom of the 'self' transcending the corporeal body-cognition ? 68-69

O exalted Brahmanas, therefore now I shall narrate about the proper spiritual means by culturing which one can totally root out from his heart the unsurmountable lust, anger etc. and once again they may not sprout into the heart :— 70

Sattva, rajas and tamas—these three gunas of māyā are the causes for all master-tunes and destroying the spiritual good in one's own life. They stand as the worst enemies on the path of spiritual attainment. Either they collectively or individually shoot the arrow piercing one's heart and destroy every thing of the spiritual wealth. They make him indentify with the body and to dance as per the tune of lust, anger, thirst etc. 71-72

Unbalance of flatulence, excess of bile in the system and the phlegmatic inflammation—each one of them individually or collectively is the root cause for suffering from all types of diseases, so too lust, anger, infatuation are not only collectively but individually are the cause for suffering from worldly afflictions and make life the will-o-the-wisp. 73

The association with people in whom sāttvika guna is predominating naturally makes oneself endowed with sattvika disposition ; accordingly association with a man of rajasika or tāmāsika disposition will bring rājasika or tāmāsike guna in one. So people in whom a particular guna is predominating will be liking to associate themselves with the people of the same disposition. Therefore as per the predomination of guna one associates oneself with the people of equal disposition. A man of sāttvika disposition naturally associates himself with the people of sattvika nature. Accordingly men of rajasika nature with the people of same characteristic and a man of tāmāsika nature with the people of the same tāmāsika tendency. People of sinful propensities always keep company of the people of same nature. The creatures of different species flock together with their respective species. As per the influence of the guna (Sātvika etc.) jivas get their habit and accordingly they indulge in variegated actions. 74-76

What so far I have spoken to you, all these are the actions of Prakriti or otherwise known as the external potency of Vishnu. This māyā is of triple guna viz. sattva, raja and tama which may also be referred as white, red and black.

This maya of triple quality (guna) is eternal but her creations are changeable and ephemeral and she produces the entire cosmic universe. This entire cosmic universe with its variegated creations such as all the sentient and non-sentient creation, the charming phenomena full of beautiful flowers, fruits, creepers again including the lust, anger, thirst etc. the worst enemies of the heart are all inclusive of the products of the active maya whereas the soul is distinct from her. 77-78

Although soul is quite distinct from maya and pure and unadulterated yet due to soul's close association with the maya he (soul) identifies himself with the preposition of maya's triple guna and accordingly presupposes himself as the doer, enjoyer, sufferer, so on and so forth. Being enveloped by maya, jiva-soul having possessed two coils of subtle and gross or corporeal body identifies himself with the (bodies) nature therefore knows not his own spiritual characteristic such as a man with a mask can not be identified. 79-80

But when a spiritual Guru out of his prerogative bestows the wisdom in the shape of collyrium in the eye and keeps a transparent mirror before him viz. unstinted heart endowed with unflinching devotion then only one realises his own spiritual characteristic and thereby he understands that he foolishly having fallen into the quagmire of maya misidentified himself with the gross and subtle bodies. Such a blessed soul forthwith having possessed his cognition of soul realises that he is not at all in consonance with the gross and subtle bodies, the products of maya. Due to the quagmire of maya he misidentifies himself with them whereas he in essence pure, unadulterated, eternal, possessing intuitive wisdom and never subject to birth, decay or death, and being thus enlightened he gets rid of the illusion of maya. By culturing steadfast devotion gradually the affinity to the body will be loosened and the senses will be subdued thereby forthwith the attraction for beauty, taste etc. also will be worn out. In no time finally they will be totally dropped down like the surface skin of a snake. 81-83

The jiva due to the illusion of maya is subject to the triple affliction, yet considers himself as the enjoyer but soon he is enlightened into spiritual wisdom he realises the unwholesome nature of maya and forthwith maya herself feeling ashamed leaves him off. Soon jiva soul enlightened with spiritual wisdom realises the unwholesome nature of maya, no more there remains the influence of lust, anger or thirst as at the daybreak no nightmare can remain. When the very screen is removed how can the reflection of the pictures exist? So too in the unstinted heart of a steadfast devotee very octopus maya cannot peep into. How then there can have any place of lust, anger, thirst etc.?

84-86

Mundane or celestial happiness, sorrows and sufferings, fear, anger, greediness, infatuation, pride, malice, affliction, miserliness, drowsiness, sleep, idleness, lust, anger, infatuation ego etc. all these are the products of maya and therefore illusive, whereas soul is unadulterated and devoid of the gunas, of octopus maya.

87-88

If fire breaks out at any house the adjacent houses should be protected from the engulfing fire, accordingly an aspirant soul should always keep himself away from the adjuncts of maya and thereby never he has to lament. Those who are desirous of attaining the summum bonum of life should culture steadfast devotion to Godhead following the upanishadic guide-line and in association with the exalted devotees of Sri Hari and also properly be initiated by a Parama-Bhagavata devotee. He should constantly remember that soul is quite distinct from the octopus maya.

Maya is the external potency of Sri Vishnu and she acts being propelled by Him. Therefore one who cultures steadfast devotion to Him naturally keeps himself away from the quagmire of maya as darkness cannot exist where

there is Illumination of lights. Thus realising the spiritual characteristic of the soul as an eternal servant of Godhead one gets rid of the quagmire of maya. Those who are dovetailed in unalloyed devotion to Sri Hari, for them association with those who are devoid of devotion is like drinking poison. Such an enlightened soul being enlightened by the wisdom of the Upanishads will have the full knowledge of the philosophy that his soul is quite distinct from the adjuncts of maya. He sits quietly on a comfortable seat meditating upon the Transcendental Blissful Beautiful Form of Godhead portraying Him in his unstinted heart.

91-93

One following the path of steadfast devotion washing away all the dust of his heart streams out his devotion like the flow of the river Narmdā towards the ocean of transcendental Blissful Godhead. There remains no chance for the senses to create any agitation in his unstinted heart, on the contrary, they (senses) themselves being purified become conductive to Hari Bhajan. Such an aspirant gradually not only brings all the senses under control but makes them subservient to the cognition of his soul conducive to rendering unalloyed devotion to Sri Hari ; as a mighty king when moves about without his entourage easily is captivated by an enchantress, Such an aspirant keeps the mind under full control and thereby naturally all other senses become subjugated to him, as when there is no storm and cloud in the sky, a shepherd rests comfortably observing his herd of the sheep pleasantly grazing.

94-96

As the aspirant must be well-versed in the philosophy of the soul, the soul is quite distinct from the corporeal body, mind and ego ; but these elements are subordinated due to the existence of the soul in them and also they are cognised by the soul only. The mind superintended by the gunas of maya super-impose upon the soul the doership

and therefore falsify himself as the enjoyer of the fruits of his actions, but the aspirant cleverly engages the mind after duly enlightened with the soul's cognition in the uninterrupted devotional service of Sri Vishnu Who is Transcendental Blissful Godhead and the Indwelling Monitor of all souls.

97-98

Jiva-soul falling into the quagmire of maya for quenching the thirst runs after the mirage and misidentifies himself with the objective world and subjects himself by the heat and cold, sorrow and happiness, so on and so forth.

99

O pious Brahmins, when the jiva soul having cognised with the philosophy of Divinity steadfastly devotes himself to the unalloyed service of Godhead that is known as yoga (uniting the soul with the Over-Soul) ; this is the science of the Upanishads as well as the secret lessons of the exalted seers and that is the wisdom of the Ultimate Truth.

100

Thus when one makes his full and complete self-surrender in the Supreme Divinity one becomes free from all adjuncts of octopus maya and his uninterrupted devotion to Godhead makes him totally forgetful of his body and body-concern ; and he floats in the ocean of Bliss. Hoving fully cognised with the philosophy of the soul one transcends the mundanity and arrives at the plane of Transcendence. Thus he feels the Bliss having possessed all the divine characteristics of his own, his heart becomes illumined with the divine glow and inundates into the ocean of Bliss. His heart becomes unstinted like the vast sky.

101-103

Such an exalted devotee goes beyond all imitations. He does not consider himself either lonely or depending upon others ; nor having the vanity of his spiritual illumination nor eclipsed by the gunas of maya nor egoistically fastens himself as "Aham Brahmasmi" too great, nor fatigued, nor dwelling in the earth or in the space-world but

he dwells in the plane of transcendance. Thus finally he attains the summum bonum of life dovetailing himself in the loving service to Sri Hari, Godhead. As proverb goes the Saindhava Mountain is never touched by water, so too such an exalted soul never can be touched by any guna of maya. 104-105

Though such an exalted soul remains on the earth but to him world is nothing but a splendour of God Vishnu, therefore no more illusion exists for him. He remains unattached and free from the ego of doership. The root cause of illusion is the ego from which grows the mighty tree of this illusive world. That ego brings infatuation towards one's wife, children etc. Otherwise how the soul can fall into this quagmire of maya? For washing off the sinful dirt of the heart or for warding off the nescience one must endeavour for spiritual attainment and there must not be any slackness, as when medicine is taken one is cured having all the germs of the disease been destroyed. One who follows the path of steadfast devotion to Sri Hari never can be polluted by any fruitive karma as the snake whose poisonous fangs are obstructed how can be harmful. The heart which is surcharged with the poignancy of devotion how can be tinted by the dirt of Karma? 103-109

Even a man who might have transcended the mundanity but devoid of steadfast devotion to Sri Hari meets a degradation. One who has approached the Bank of a stream for ablution if caught in the dust-whirling-wind his eyes become bloated but when he is immersed into the water such dust-wind cannot affect him. So to keep the heart unsoiled by any element of maya one must lead a way of life in accordance with the verdict of the Shruti and Smriti. One should follow the spiritual path very carefully and sincerely and with all endeavour. 110-111

A man who aspires after the attainment of final beatitude of life must not publicise himself to the public.

He must not allow others to know his heart, as a man who escapes away from prison-house does not allow the jailer of his whereabouts. 112

O Brahmins, thus when one cultures steadfast devotion to Sri Hari the alloy of karma cannot touch him when he is fully illumined with the dazzling light of wisdom how there can prevail any darkness of karma? As a man steeped in the nescience of maya cannot know about the existence of the soul within, so too a man who is immersed into the ocean of transcendental Bliss, how can he keep any affinity to the body and body-concerned objects? 113-114

An exalted soul intoxicated in drinking deep the Nectar of devotion moves about on earth unconcerned with his body. He may perform his Vedic rites or do the secular duties but he does not reap the fruits of virtue or vice; Such a person is known as jivan-mukta viz. although remains with his body but liberated altogether. after the passing away from his body (viz. after his death) he is not reborn again. He goes beyond the cycling of life of transmigration. This is the way for attaining the summum bonum of life. Thus I narrated all about the science of the spiritual Truth. 115-116

People without being endowed with spiritual merit (*sukriti*) cannot follow this path of unalloyed devotion to Sri Hari. Is it possible for a common man to bring under his control the senses which have been deep rooted in the heart? How one devoid of devotion to Sri Hari can subdue his restless and treacherous mind? And again so long the mind is not brought under control how is it possible to have steadfast devotion to Sri Hari? 117-118

Mind is not confined to any particular object. It is very very flickering and unsteady, at the sametime beyond any conjunction; therefore it is very difficult to tame it by

any abstruse or inductive process. Nay, the air which blows in all directions even that may be possible to envelop but not the mind which is more turbulent and which takes seats upon thousands of objects at one and the same time and again in the next moment gives them up hunting for new new ones. Therefore who can reign the mind ? 119-120

Therefore one who aspires after the final beatitude of life should take recourse to the path of steadfast devotion to Sri Hari which is the surest and safest path of spiritual progress, otherwise life becomes the will-o-the-wisp being succumbed to the dictation of the treacherous mind. Mind has got access to all over the universe. Now it elevates one to the uppermost space of the universe but in the next moment it brings the worst possible degradation. It works like kicking a football rising it on the sky, but next falling on the ground. This mind although passes through in and out of the universe cannot approach Lord Sri Nārāyana, Supreme Godhead. What more wonder may remain here ? 121-122

CHAPTER—XX

Sri Narada said, O ! the gems among the Brahmanas, path of unalloyed devotion to Sri Hari is the surest and safest means than any other systems for attaining the summum bonum of life. Because one who follows the path of devotion, God Sri Nārāyana Himself looks for his spiritual welfare and therefore for him there remains nothing to be unattainable. To attain spiritual welfare first of all the mind is to be brought under full control. How the devotees (Vaishnavas) keep the mind subjugated I shall be narrating all about that, listen to me. 1-2

A wise aspirant practising regularly the prescribed rites of devotion makes the mind engaged in the service of

God and thus refraining it from the worldly gross enjoyments, subjugates it. As a wild animal is tamed, so too mind is to be controlled gradually without taking any extravagant means. If mind is inclined to songs then engage it to the singing of Sri Hari's Nectarine Nama-Sankirtana. Accordingly if mind is fond of listening to the pleasing words then lead it either to listen to or discoursing on the Nectar-pouring Harikathā. If mind has got a thirst for beauty then direct it to beseech the transcendental Beauty of Srimurti of Lord Sri Nārāyaṇa bedecked with choicest jewels and raiment. By having Darshana of the Srimurti of Godead naturally mind gets delighted. Mind is unsteady, unruly, treacherous and inclined to indulge in sinful acts. Never it rests at a particular place or object so wavering. Therefore a wise somehow keeps the mind constantly engaged in the Topics of Sri Hari, because anything in concern with Sri Hari is so attractive and charming that if one's mind gets interested in it the mind will not run away elsewhere. 3-6

Sri Hari alone is the Attractor. His Nectar-pouring Exploits are the feast to the soul. All the sentient and non-sentient beings are maintaining their orderly system due to Sri Hari's superintending. To the test of the mind people put their garments or ornaments, eat and drink for satisfaction; therefore all those materials which are won by hard labour when are offered to the Deities of Sri Hari the labour there of is crowned with success. Wise people offer all the delicious eatables to the Deity and honour a remnant (Mahāprasādam) of them and thereby easily conquer illusive maya. A man of intuitive wisdom cleverly follows this spiritual path. All the material objects are nothing but poisonous and illusive but when they are offered with sincer devotion to Sri Hari they are turned to be as Nectar and therefore when accepted them as remnant of Sri Hari one attains immortality. So should any wise worship any god other than Sri Hari ?

One, who has got steadfast devotion to Sri Hari is tranquil and peaceful. Therefore for subduing his senses he need not practice any extravagant austerities, severe penance or torturous fasting. 11

Now I shall be narrating about the contemplating of mind upon Sri Hari. Once mind is having succulent taste of the Nectar-pouring Exploits of Sri Hari, it will never go elsewhere. This is the proper source of attaining the fifth pursuit of life viz. final beatitude. 12

Sitting in the posture of Padmasana and muttering Pranava 'OM' one should feel his unstinted heart illumined with the moonly lit of the intuitive wisdom which dispenses the illusive triple guna of octopus maya. The mind has got its elementation from Mahattava ; knowledge is its support and Prakriti or maya herself is its sentiency and eight principal siddhis viz. Animā, Laghimā etc. are the rewards of the elevated mind. Therefore transcending mundanity the aspirant soul should observe the Supreme God Sri Nārāyaṇa dwelling in his lotus-like heart. The aspirant finds his heart illumined with the dazzling Effulgence of the fire, sun and moon but not scorched by the scorching heat of fire and sun. There he finds an effulgent golden throne bedecked with emeralds and gems. And there he realises seated on that pleasant throne Lord Sri Nārāyaṇa holding Conch, Sudarshna Discus, Mace and Lotus in His four massive beautiful Hands shining with all His Divine Splendour. That Supreme God Sri Nārāyaṇa dazzlingly shines with all His Effulgence like the autumnal spotless full-moon. His every Limb is full of dazzling beauty. Effulgence of His Person is super-excellent that dims the glow of moon, sun, fire and all other luminaries. He is the Lord of all splendours. The diadem beset with pearls, gems, emeralds shines like the autumnal full-moon and Himself with His dazzling Beauty shines forth like the snow-belted mountain at sunrise. His beautiful Countenance appears more beautiful, His curling black hairs having fallen on it as it were, those

hairs are like humming bees hovering round His Lotus Countenance. The beautiful half circle moon-shaped sign on His Forehead with highly raised Eye-brows is most bewitching. His both the lotus-Eyes are benignly beaming blessings. His beautiful Nose and His Neck shine forthwith all its charm having the reflection of the dazzling effulgence of His ear-pendants. His Bliss-showering smiling Face shows how His Compassionate moon-like Heart is reserved for His exalted devotees. Goddess Lakshmi blissfully keeps Her creeper-like Hands round His Neck. His massive Shoulder is like that of a lion. His Four Arms are excessively long, stout and strong. The Kaustabha gem on His Chest and gem-set armlet as well as the bracelet dazzlingly shine. The conch that He holds at one of His Hands is milk-white, swan-like that bestows all auspiciousness and the very Embodiment of divine wisdom, that illumines the heart like the beaming full-moon. Again that Conch represents as Pranava or 'OM'. The Sudārshana Discus that He holds is the very source for substantiating the gold, sun, moon, fire and all the luminaries. It shines on its own splendour. What more, It is the fire of the sacrificial Altar and the destructive force for the asuras. 13-25

The asuras who have no significance before Him yet they are the destructive force for the world, therefore for disposing them He holds the massive Mace. He wears the Kaustabha Gem which shines brilliantly like dazzling sun just for illumining the hearts of His devotees. And this Gem is the source for all the precious metals. He holds this Gem on one side of His Chest and on the other side Sri Lakshmidēvi as the most favourite to Him. He feels pleasure in the company of His exalted devotees, and the Necklace beset with dazzling gems and round-shaped locket on its centre that hangs on His Chest is the very attraction to the devotees. His Navel-lotus, the seat for Brahma's origin is shining with gem-set girdle and He is bedecked with yellow silk garment. His Lotus Feet, the pleasant Chest, Knees, Thighs are all super excellently beautiful. His Lotus Feet are the treasure for the seers, or they take sole refuge at His Lotus Feet only. His Nails are

the seat for the moon. The moon is dimmed before the shining Nails. Nay, how the moon who has got black spots and also at times eclipsed and also its digits are subject to increase and decrease can be the comparison with the spotless Nails who are shining on the Feet of the Lord. 26-31

The exalted devotees offer Tulasi at His Lotus Feet. The Fragrance that is emitted from those applied Tulasi, when inhaled by the devotees, their hearts become surcharged with poignancy of Love. They, like the bees drink the Nectar that flows from His Lotus Feet. The Goddess Lakshmi covetously craves to render service to those Lotus Feet and therefore anoints His Lotus Palms with the idea that the Lord graciously may allow her to touch His Feet which are the glorious seats for the exalted crest-jewel devotees of His. Ah ! very remembrance of those Lotus Feet at once dispels the illusion of maya. 32

He is sitting on that throne but placing His Both the Nectar-showering Lotus Feet on a foot-hold which is bedecked with all precious cat's eye crystal gems. That foot-hold having touch of the crimson coloured Foot-soles of the Lord has become more shining. Although His Effulgence is the paramount Beauty without any comparison and nothing is required to be added because every ornament becomes more shining having reflection of the Glow of His Person. Yet He is anointed with kumkum, saffron and sandal-wood-paste, bedecked with wreath and ornaments. Thus to look at Him is a feast to the soul.

For the master-yogis He is the very object of meditation at their unstinted heart, but the devotees get the spiritual perturbations at the very sight of Him and they float in the ocean of Bliss. He is the feast to their eyes and the food to their soul. Again the mystic devotees who are bereft of His Darshana enjoy His presence by listening to the discourse in extolling His Pastimes and feel immersed into the ocean of Bliss by singing aloud in ecstatic rapture His Divine Names and Pastimes. He out of

His Own Prerogative makes His different Advents for the true welfare of the universe. He possesses innumerable potencies. He is Omnipresent, Omnipotent and Omniscient. He is the sole-refuge for the exalted devotees. He is the Lord of all lords, therefore He is the only Object to be meditated upon and worshipped by the devotees. 35-36

O the Brahmins, those who follow this safest path taking Sri Hari as their be-all and end-all of their lives they easily attain the highest blessedness viz summum bonum of life doubtlessly. A devotee's contemplation upon God is not at a particular period or at a particular posture but it is uninterrupted, there his mind never goes out of the thought of God. A cattle tied up by a rope to a pole does not mean that the cattle is lost, so too the mind with the rope of devotion when tied up at the Lotus Feet of God does not mean that mind is destroyed. At any condition and at no time God Sri Hari must not be forgotten, as a man of wisdom when lives a secluded life is he forgetful to his wisdom ? 37-39

O the Brahmins, it is the spiritual truth to my conviction that a man may lead a pure and austere life, but void of devotion to Sri Hari never can make him liberated from the illusive māyā, The karma done with the spirit of dedication to Sri Hari when makes Sri Hari pleased, He bestows upon the doer the Nectar-showering Blissful Lotus Feet of His ; that is the highest pursuit of human life, the summum bonum of life. Ah, what an unforthamable affection He shows towards His devotees. His affection towards His devotees knows no bounds. 40-41

So man of wisdom with his steadfast devotion in the company of exalted Parama Bhāgavata devotees always by all means renders unalloyed service to Sri Hari. The devotees having installed the Srimurti of the Supreme Godhead Sri Hari worship Him with kāya-mana-vākya (body, mind, speech) by offering everything that they possess or that are accepted for

leading a way of life conducive to Hari-Bhajan. By doing this they not only bring spiritual welfare of their own or of their family but of the whole world. The Srimurti of Supreme Godhead is the Wish-yielding Tree. He fulfils the sincere desires of His supplicants. By installing Srimurti one gains great spiritual merit that supersedes all the accumulated merits of the mundane world. One fully enlightened with the wisdom of Divinity when performs with steadfast devotion worship of Srimurti of Sri Hari does not once again, after his death enter into the womb of mother. He goes beyond the cycle of transmigration. One who has engaged his both the hands in the loving service of the Srimurti of Sri Vishnu thereby he becomes the instrumental cause for washing off the sins and impurities of the world. Ah, his both the hands are really the protecting force of the destructive world. Even a man without any knowledge of Divinity but innocent and free from any offence when offers with devotion, either holy water or Tulasi to the Srimurti of Sri Hari thereby Sri Hari becoming pleased upon him bestows unto him the Abode of peace and grants him eternal servitorship at His Lotus Feet. Ah, then what should be the paramount reward one gains by rendering unalloyed devotion to Him? The incense that is burnt in front of Srimurti when smelt that becomes the panacea for the worldly disease. When one illumines the Temple of Sri Vishnu, that dispels the darkness of his heart by endowing him with spiritual enlightenment. By offering number of ghee-lamps in front of Srimurti with devotion one destroys the nescience. Therefore no more he is afflicted by the illusion of māyā. With steadfast devotion whatsoever small or little thing is offered to Him He pleasingly accepts that, and in return bestows upon the offerer the Nectar that feeds his soul. Whether the clothes, ornaments, wreaths or flowers are offered to the Srimurti with devotion, that rewards the worshipper with unending merit so the fulfilment of his desires and ultimately that leads him to attain the final beauty in life. By circumambulating the Temple of Sri Vishnu

thrice one ends the cycle of life of transmigration. By falling in prostration before the Srimurti an aspirant washes off all his sins nay, no more sin can enter into his heart. 41-54

One who circumambulates the Vishnu Temple with falling in prostration in every step, he goes beyond the roaming about on the earth, life after life. While he falls in prostration the dust may touch his body but actually they are the pollens of the lotus feet of the exalted devotees which sanctify the body. One who with steadfast devotion worships Sri Nārāyana, Spouse of Sri Lakshmidēvi becomes worshippable even to the heavenly gods. One who extols devoutly the prestine Glory of Sri Hari, he becomes recipient of highest Blessings of Sri Hari which is not available even to gods of the heaven. 55-57

One born as a human being even when he is a boy, if makes panegyric to Lord Sri Nārāyana He is so pleased that the gods of the heaven cannot make Him so pleased by their prayer. A tiny boy who yet depends upon the mother's breast-milk when rools down at the feet of his mother, mother with her utmost affection lifts him up on her lap, like-wise when a destitute humbly makes his panegyrics to Lord Sri Nārāyana, the Lord Who is full of mercy looks most graciously upon him. 58-59

Sri Hari is very much pleased upon one who humbly sings His Glories, therefore would there be any wise who will refrain himself from singing His Glories? Whether one is born as Brahmana or any celestial being, if he does not sing His Glory he is undone. Even though born in the race of untouchable but when he sings the Divine Name he is worshippable to the people born in the high lineage like Brahmanas. The compositions in characterising the Divine Pastimes of God Sri Hari, even though lacking in its rhetorical richness yet pleases Him. Therefore would there be any wise who will not sing His Divine Glories? 60-61

When one sings His Divine Names the triple affliction of maya feels afraid to approach him. Nay, thereby he

easily cuts asunder the knots of worldly bondage. One who engages his tongue in singing aloud the Divine Names and Pastimes of Sri Hari not only endows himself with the spiritual wealfare and makes himself get rid of the illusion of maya but also thereby allowing others to listen to the Divine Harikirtana makes the world sanctified. The devotees in an ecstatic mood sing aloud the Divine Names and Pastimes of Sri Hari that brings auspiciousness to the world and it is like the impending rain-showering cloud to allay the fatigue of the worldliness. The Paramabhagavata mystic devotees ever resort in that ocean of Nectarine Bliss resonating in the Trancendental Pastimes of Sri Hari. By mere listening to such resonation of Sri Hari's Glory one is drenched in the showers of Bliss and thereby allays the fatigue of the worldliness.

62-64

Panegyrics, chanting of Divine Names and singing aloud the Glories and Pastimes of Sri Hari, are the real fountain-source for all happiness and peace. Singing aloud in ecstatic rapture the Divine Names and Pastimes of Sri Hari bestows upon one, all the treasures of the Divine Kingdom. When a mystic Parama Bhāgavata devotee in an ecstatic rapture sings aloud with stately dance the Divine Names and Pastimes of Sri Hari, his eyes are flooded with joyful streams of tears that itself is an ablution in the streams of all the sacred rivers. And his very sight itself washes off all the sins of those who come in contact with him. Those who earnestly lament for the Darshana of God that lamentation itself washes off their all the sins and impurities. The devotees in an ecstatic rapture sing aloud the Divine Name and Pastimes of Sri Hari with ecstatic dance atretching their hands upwards and their eyes upturned. Thereby they destroy inauspiciousness of the earth, of all the directions of space-world and of the heavenly worlds.

65-68

To honour Māhāprasādam, to drink the holy water in which the Deity is given an ablution and to hold with honour the wreaths that are earlier offered to the Deities—

all these three wash off the sins and impurities of oneself. When by the very remembrance of the sacred Gangā who has got her origin from the Feet - Washing water of Sri Vishnu one gets rid of all the sins, then what will be the sanctifying power of the holy water in which an ablution of Srimurti of Sri Hari is given? Who can know it or measure it? The fire of the triple affliction of maya cannot be extinguished by drenching oneself with the waters of all the seas but it is possible only by sipping a drop of the holy Tirtha-water* in which the Deity is given an ablution. 69-70

Our understanding about the santifying power of the Tirtham is not adequate. It has got super-mundane sanctifying power. Therefore the forest-fire of the worldliness which cannot be extinguished by any inductive process but the sacred Tirtham is the panacea to cure the worldly disease. Therefore this holy Tirtham should be honoured by sipping, or putting on the head and applying on the different upper limbs of the body.

One who drinks everyday the holy Tirtham is supplied with all the pleasures of the life by the heavenly gods. Nay this drinking of 'Tirtham' with spiritual faith ultimately leads him to attain liberation or salvation. One who discourses on the Divine Pastimes of Sri Hari becomes totally free from the fears viz gets rid of the illusion of māyā. One who possesses the most precious gems how can he be met with poverty? Where the holy Brahmanas extol about the sancity of the Sacred Thirtham the devotees, cows and Brahmins live there with all happiness because no worldly affliction can trespass over there. 72-76

One who applies cow-dung in the courtyard of Sri Vishnu Temple or draws different picturesque ouspicious signs in front of the Temple becomes the recipient of blessings of those who dwell at the Abode of Sri Vishnu because

* Tirtham, the sacred water in which an ablution is given to the Delty.

thereby he makes them pleased and thereby graciously look upon him. 77

Thus all the activities of a devotee of God Sri Hari are conducive to Hari Bhajan which is the highest gain in life. There is no other means to attain the highest good in life than steadfast devotion of Sri Hari. To serve Sri Hari with steadfast devotion is the be-all and end-all of life. By possessing enormous wealth in the shape of beautiful clothes, precious ornaments, the delicious food and drinking, may all other amenities that the modern world produces cannot make a devotee of God Sri Hari happy, but when he finds that his body, mind and speech are engaged in the unalloyed service of Sri Hari and thereby feels His Blessings that alone is the solace and happiness to him. Thus when one with his steadfast devotion renders service to Sri Hari with *kāya-mana* and *vākya* at the time of his death naturally on the tip of his tongue the Divine Name of Sri Hari dances and therefore with the full remembrance of Sri Hari he breathes his last and forthwith his soul is taken to the Blissfull Abode of Sri Hari, the Abode of Eternal Peace and Happiness. 78-80

Whereas one who is not devoted to Sri Hari and does not render devotional service to Him nor takes His Divine Name such a wretched person at the time of his death will only remember his wife, children and the objects of his attachment, thus deluded by the illusion of *māyā* his life becomes will-o-the-wisp ; he sheds tears in sorrow and suffering. Alas, how such a man steeped in the quagmire of *māyā* can remember Sri Hari ? Alas he is undone. 81

So those who have been blessed with the human birth should constantly serve with devotion the Supreme Godhead Who is always gracious to His supplicants. None but Sri Hari alone is the Bestower of the highest pursuit of human life. Sri Hari is so gracious that even if one worships Him with showing his worldly vanity or jokingly reverently or with any pretending mood, that rewards him to wash off

his sins. Whatever meritorious acts are done if they are not done in dedication to Sri Hari ultimately they become harmful and cause the entanglement in the worldliness and therefore do not serve real purpose in life. Who else other than Sri Hari can be the true Well-wisher of the universe ?

82-83

O, the holy Brahmins, in one of my past lives I was born as a son of a maid-servant. It so happened that my mother used to leave me in a hermitage where I could have the association of the exalted Parama Bhāgavata devotees and got the great good chance to listen to their discourses on the Divine Names and Pastimes of Transcendental Godhead Sri Hari and by dint of that I could be recipient of Sri Hari's Grace and thereby imbibed unflinching devotion to Him. When with steadfast devotion I listened to and sang the Glories of Sri Hari naturally forthwith I became totally free from all the dirts and impurities of my heart. Next out of His Own prerogative God Sri Hari appeared in my unstinted heart. Having got Him realised in my heart I made the following Panegyric :

84-85

I prayed, 'O Blissful Lord, falling into the quagmire of māyā I have been cycling the life of transmigration, but now by Thy unreserved Grace my heart has been fastened at Thy Lotus Feet. therefore I pray that O Lord, wherever or in whatever condition I remain or in whichever species I may be reborn let me possess steadfast devotion at Thy Lotus Feet. 86

O holy Brahmanas, you all drink deep this Nectar-pouring Hari-Katha which cannot be enjoyed by the celestial even. This itself in due course will bestow upon you the final beatitude of your lives. There rests no doubt such effect in Hari-katha. O the glorious crest jewel Munis ! The association with the exalted devotees of Sri Hari in no time endows oneself steadfastness in devotion to Sri Hari. Ah how blessed you all are ! One who is bestowed with steadfast devotion to Sri Hari, he forthwith is enlightened with the intuitive wisdom.

Such a man of intuitive wisdom attains the transcendental Abode of eternal Bliss in loving unalloyed service to Sri Vishnu, the Supreme God. 87-88

Thus one goes beyond the life of sorrow and suffering. No more quagmire of maya exists there and he goes beyond the life of transmigration. 89

Thus delighting the munis of Sri Naimishāranya by giving discourse in extolling the Divine Glories and Pastimes of Sri Hari the crest-jewel Parama Bhāgavata mystic devotee Sri Narada took leave of them. 90

One who with sincere faith and steadfast devotion when either listens to, or gives discourse on this Sri Hari Bhakti Sudhodaya becomes totally free from all dirt and impurities of the heart and in due course attains the final beauty in life. 91

Here ends the "Sri Hari-Bhakti-Sudhodaya"

by the unreserved Grace of my Divine Master Nityaleelā-pravishta Sri Srimad Bhakti Vilas Tirtha Goswāmi Māhārāj
I could complete the translation of this book on the 20th Nov. 1987 at Sree Gaudiya Math, Madras.

ERRATA

Page	Para	line	instead of	to be read
5	5	5	serice	service
6	6	4	conductiue	condusive
13	4	2	I feel it my	I feel it is my
17	2	2	pass	passes
35	1	1	by dind	by dint
38	6	2	yogas	yugas
43	4	3	end	and
46	5	7	guide	guides
"	6	3	fckk	feet
52	5	last line	aud	and
53	3	6	a foot	a fool
57	7	4	impuriy	impurity
58	4	7	hut	but
63	last	3	ashamad	ashamed
64	2	4	she	the
"	5	8	fater	father
68	4	1	pesons	persons
71	1	13	removly	removes
75	5	8	thunder-bold	thunder-bolt
76	2	2	log	long
"	"	8	disseases	diseases
79	4	2	Reignorant	Re ignorant
93	2	11	anake	snake
110	5	17	obscriuag	observing
"	"	2	pasify	pacify
112	2	8	them	then
117	1	6	ellision	illusion
118	4	10	protection by thosc	protection
133	2	1	pranaāma	prāṇāyām
140	2	9	pcng	pang
143	2	1	made	mad
144	4	8	torn-tossed	torm-tosted

Page	Para	line	instead of	to be read
158	2	2	Narada is	Narada in
„	4	2	nigorous	vigorous
163	5	6	to	too
173	1	2	heue	have
175	2	5	test	taste
„	3	3	plasure	pleasure
186	4	5	hoving	having
187	2	15	obstsucted	abstrusted
191	3	5	Mahattatra	Mahat-tatva